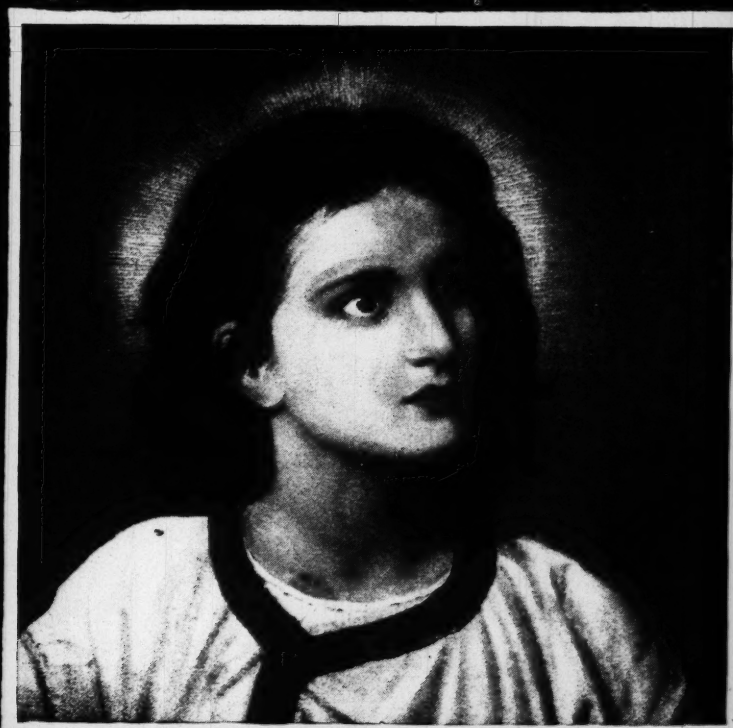


DECEMBER 1906

VOL. LXXX, NUMBER 7

THE HOME MISSIONARY



1906

CHRISTMAS

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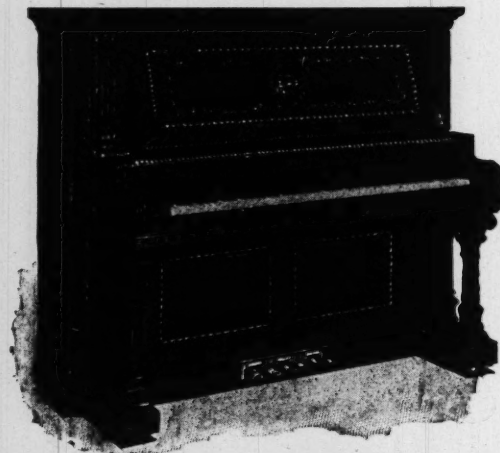
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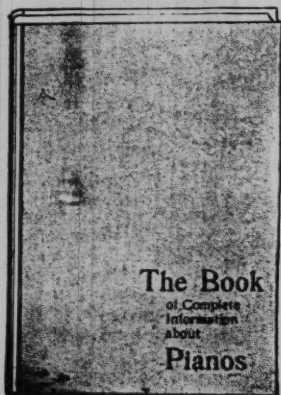
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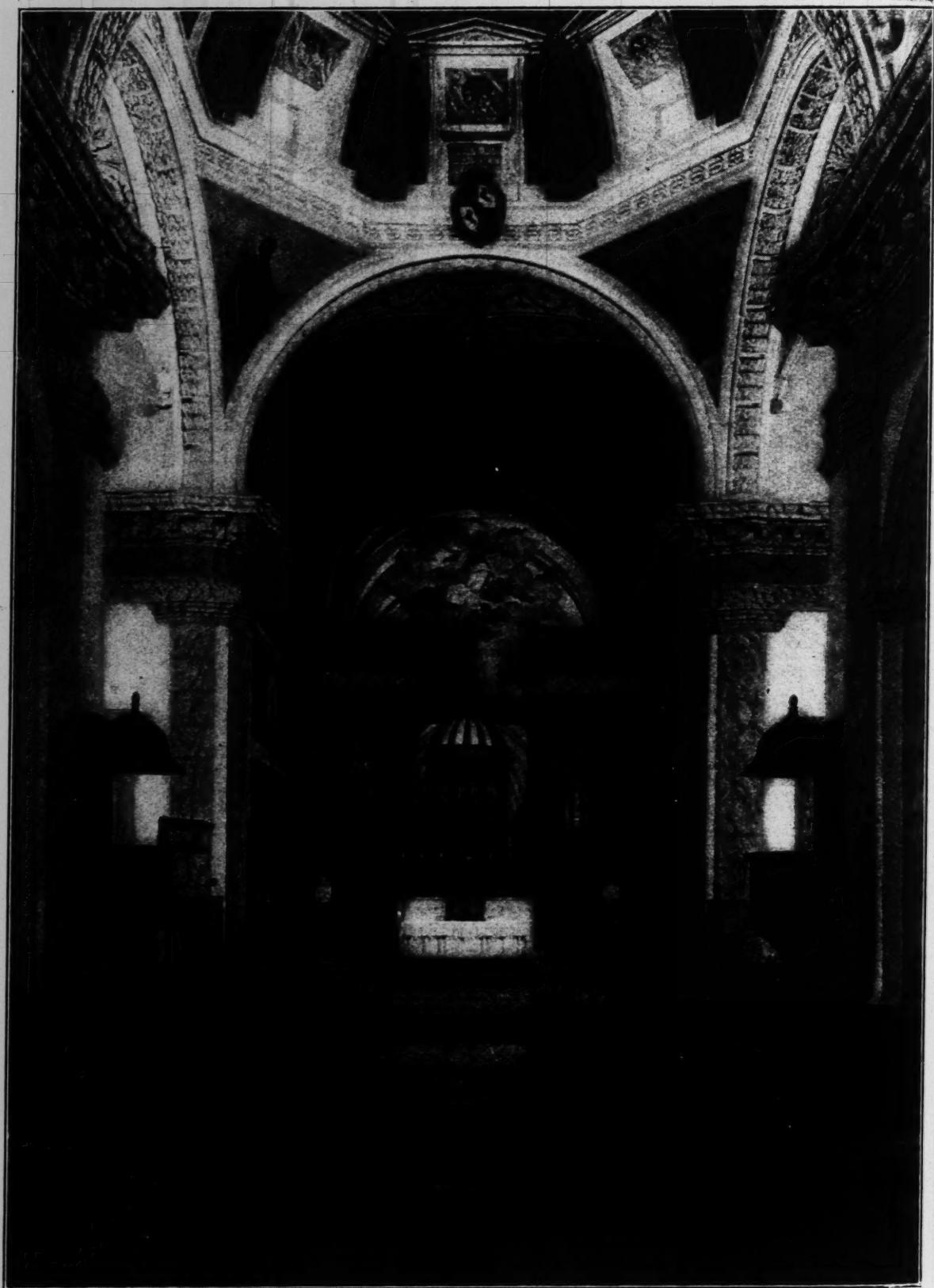
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INTERIOR OF HAVANA CATHEDRAL, CHRISTMAS MORNING

THE HOME MISSIONARY

VOL. LXXX

DECEMBER, 1906

NO. 7

The Passover of the Nativity

BY REV. E. P. HERRICK, MATANZAS, CUBA

THIS is the expressive name given to Christmas in Cuba, which may be said to include the day of the Kings, January 6th, beginning with Christmas Eve, (La noche Buena).

As the glad season draws nigh the steamers are crowded with visitors who come to bathe in the delicious tropical sunlight, enjoy the balmy breezes waving the fronds of the palms, and witness the curious Christ-

mas customs. Spain taught her Cuban children to look forward to it with great anticipation and recall it with reverent regard, yet it is by no means worthily observed. Taught that religion is a round of rites, rather than the ethical fruitage of spiritual beliefs, historic Scripture events are not rightly understood by the Cubans; so Christmas has degenerated into a convivial feast, rather than a sacred commemoration of the



A CUBAN SUNDAY SCHOOL IN THE COUNTRY



CHRISTMAS SHOPPING IN HAVANA

Incarnation of The Christ. It has never meant to the Cuban what it does to us. In the American form it is regarded as an exotic from the North.

Nor is it strange that a land where the sowing of dragons' teeth of hate has brought forth harvests of armed warriors, should fail to grasp the true meaning of the Gloria in Excelsis.

Christmas day is not the time for the giving of presents. January 6th, or the Day of the Three Kings, is dedicated to that very beautiful idea and custom to which we will later refer.

The "Good Night" Christmas Eve is the beginning of the feast of joy. Even the poorest have made provision for the supper of "Noche Buena." No one thinks of sleep on that auspicious night. The churches are all opened, and are visited by gay and often irreverent crowds, apparently in quest of diversion.

Nature is lavish in her provision for decoration. In the vicinity of the cities many trees are yearly stripped to supply the demand. So, while we miss the evergreens, which we always associate with Christmas, other decorations even more beautiful are

furnished by the palm groves.

The Santa Claus legend is not known save as introduced by the American. The mythology of the Germans and Norseman has not influenced Cuban thought. Arabic and Spanish tradition and practices, rather than Saxon or Scandinavian, have shaped popular ideals.

Nor can we imagine a Santa Claus with his reindeer and sleigh toy-laden in Cuba. We have no snow over which he could glide. No frosty stars or northern lights to guide him on his way. No chimneys or fireplaces down which he is supposed to come in quest of the empty stockings of the children fast asleep. Yet the birth of Him who came "In the beauty of the lilies," is recalled, and the bell chimes sound sweetly from the old Spanish towers as the clock strikes the midnight hour on Christmas Eve. The night is given up to feasting and social features. Young men visit from house to house, drinking the health of many a fair hostess, as they smile sweetly upon their guests.

American and German residents import fir and pine trees, load them with gifts and gather their children around them, who are thus reminded

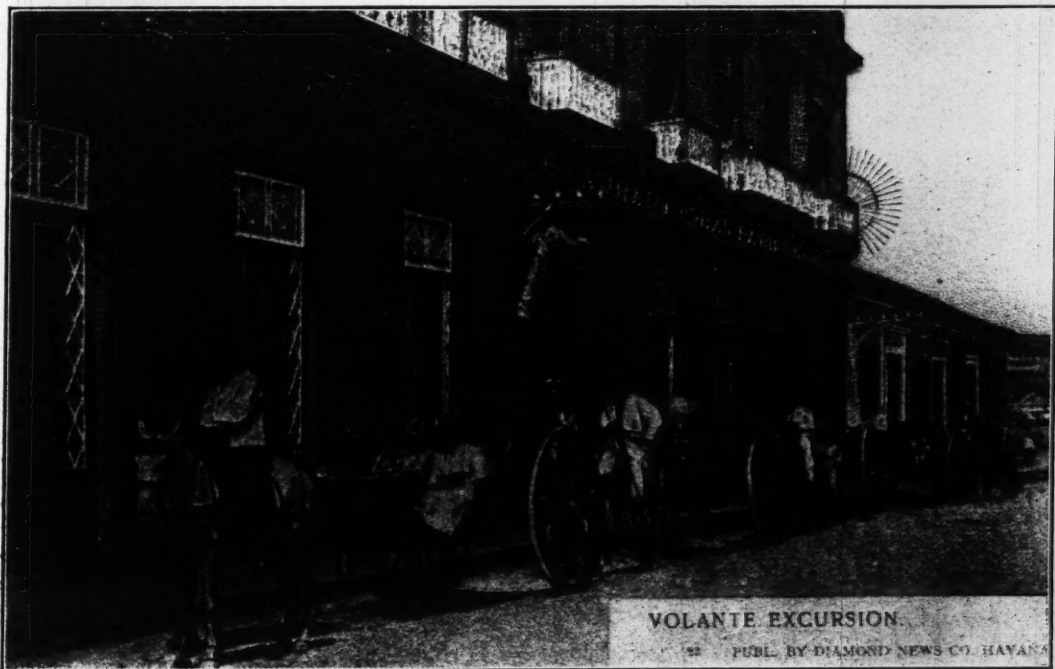
of the home land, but few Cubans have yet adopted this practice. Lechon, or roast pig, is the favorite dish, with Guanajo, or turkey. The squeals of dying porkers blend with the music of the Christmas bells. Lechon is on all the tables and is sold on the street corners. It is washed down with red wine from Spanish vineyards. At twelve o'clock "Cock's Mass" is celebrated. It recalls Peter's penitent tears on hearing the familiar notes of the Chanticleer, but seems strangely out of place on Christmas Eve. Just before midnight there is a pause in the celebration of the mass that the great crowd may listen to the crowing of the rooster, the boys often imitating it to the disgust of the priests. An arrangement like a cuckoo clock is used. It is hinted that this strange custom is to be henceforth suppressed, as it has been so severely criticised and ridiculed.

Christmas Day is given up to diversion of all sorts, and to social features, with church for the devout who are few in number.

A Protestant missionary had an unfortunate experience in his introduc-

tion of Santa Claus to a Cuban audience. He had repeatedly invited a Catholic family to attend one of his services. They had always declined, as their priest had told them to keep away, as the Devil was there. One Christmas they ventured to attend. The church was ablaze with light, vocal with carols, the happy children watching the tree laden with gifts. A church official personated Santa Claus; masked and unannounced, he appeared suddenly clad in fur, with rosy cheeks and long white beard. The sight of this strangely dressed person greatly alarmed them. They rushed from the chapel crying, "The priest told us the truth, the Devil is here;" and nothing could induce them to return.

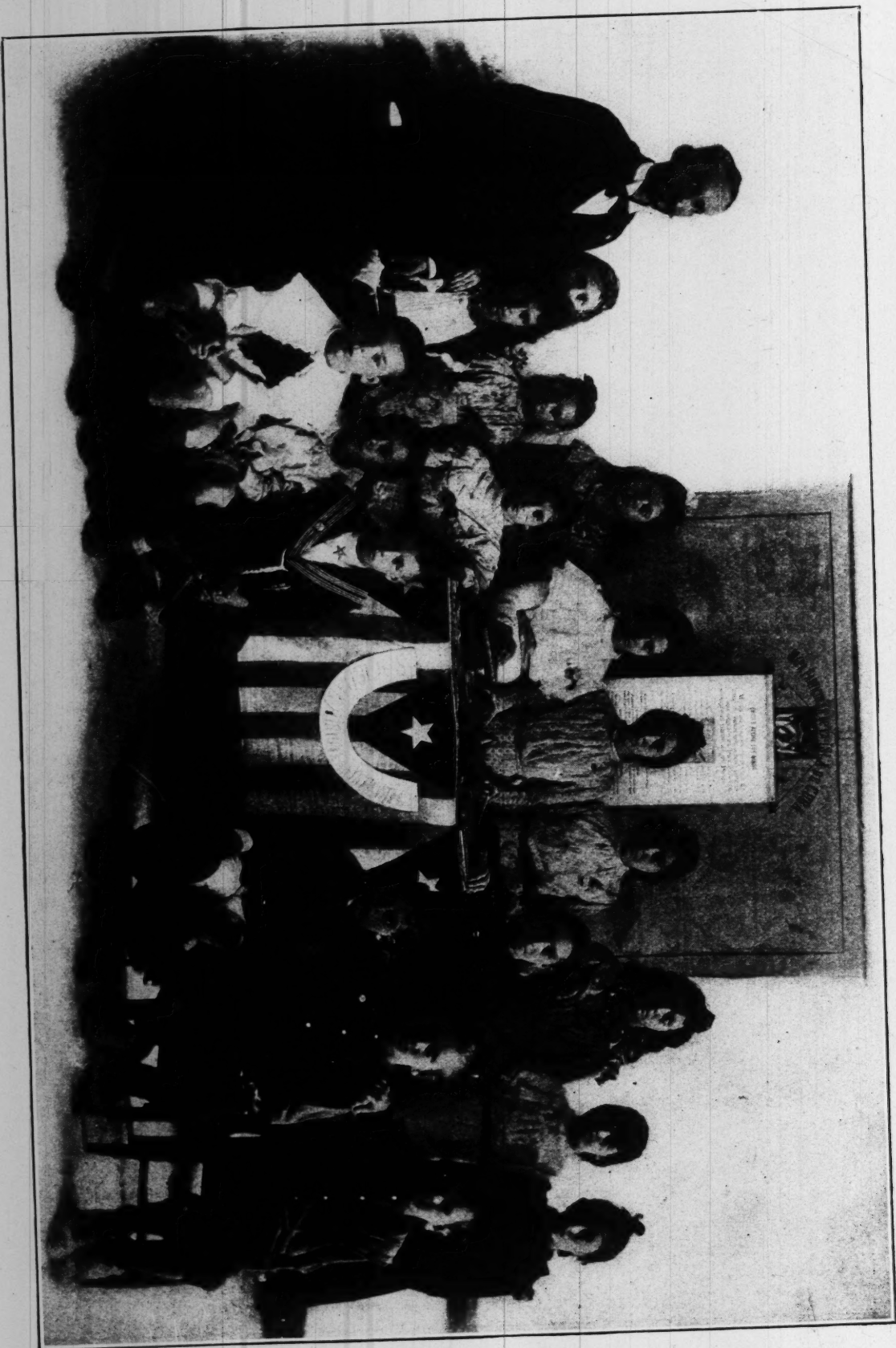
The Christmas decorations are elaborate. Altars are decorated with the graceful fronds of the peerless royal and cocoa palm. Artificial flowers of every hue and shape abound. A grotto representing the cave of Bethlehem is built. In the manger is laid the Christ child, while the patient mother sits beside him and



VOLANTE EXCURSION.

PUBL. BY DIAMOND NEWS CO. HAVANA

VOLANTE EXCURSION, CHRISTMAS MORNING



JUNIOR MISSIONARY SOCIETY, SAN ANTONIO DE LOS BANOS, CUBA

San Jose (a great favorite here) is not far away. As usual the crown is placed on the Virgin Mary's brow for the Son is an after-thought in lands given up to Mariolatry. This crude representation of the Nativity is visited by admiring multitudes, yet there is a strange lack of reverence and deep religious feeling. The people seem actuated by motives of curiosity in quest of diversion, as one might visit a Punch and Judy show. We miss the solemnity and seriousness which one notes in a Mexican audience on Christmas days.

The Day of the Kings (El Dia de los Reges), January 6th, rounds out the Christmas season. It is the day of gifts as Christmas is of feasting. How beautiful and fitting the custom of associating the distribution of gifts with the coming of the Magi—to lay their offerings of gold, frankincense and myrrh at the feet of the Holy Child. It is biblical, historically suggestive, and profitable.

The Cuban mother on the evening of January 5th tells her children of the Babe of Mary, who is still with the Blessed Mother in Bethlehem; that guided by a star the three Kings are on their way from the East with rich gifts for the King of the Jews, and that it is likely that the Kings will also bring them something if they have been good. So they have their stockings or slippers in the sleeping room for the Kings to fill.

Some of the better informed may at times weave in tradition (an easy thing in a Catholic country), and following the teaching of the venerable Bede tell them of Melchior, one of the Kings who came so long ago, "an old man with white hair and long beard," and "Caspar, the red cheeked, beardless youth," also "Balthasar, dark skinned and in the prime of life," representing the descendants of Shem, Ham, and Japheth.

So the Cuban child looks forward to January 6th with great expectation and not to December 25th, nor is he

disappointed, for the three Kings (or someone in their stead) leave gifts of varying value according to their station in life, and thus the joy of the Yuletide is carried over into the glad New Year.

Can the Cubans not teach us something from this unique custom to us unknown? Is not meditation on the coming of the Wise Men to the cradle of the Christ to be preferred to the imaginary Kris Kringle with attendant myths of the Norseland? Biblical, historic facts are to be preferred to legends of heathen origin, however deeply rooted in Anglo-Saxon usage.

Under the Spanish rule, January 6th was the chief feast day of the negroes who were then in slavery. They were given "carte blanche," parading the streets with grotesque dress in the bright colors of Africa, from which many of them had been recently brought. They danced with savage gestures and barbaric contortions to the endless beating of the African drum, which once heard, can never be forgotten, often begging from door to door, but they no longer have the last day of the Christmas-tide to themselves.

Christmas, 1906, finds the American government again in charge of Cuba, and "an army of pacification" in the six provinces with the new elections as yet an unknown quantity.

Correctional and instructional forces are now regnant in the island, which failed to put into practice the Christmas lessons of "Peace and good will." The politicians and disappointed self-seekers are keeping Lent, rather than Christmas.

Whether Christmas, 1907, will still find the American Provisional government here, depends upon whether the Cubans shall have learned these simple lessons which Christmas emphasizes.

Cuba sadly needs the peace the gospel brings, which evangel the Congregational Home Missionary Society and kindred societies, are proclaim-

ing through their missionaries. The gospel leaven is working silently but effectively, changing beliefs and customs, giving new civic ideals, training a new generation to turn from vicious usages, and decadent dogmas, and develop the virtues which accompany an intelligent Christian patriotism.

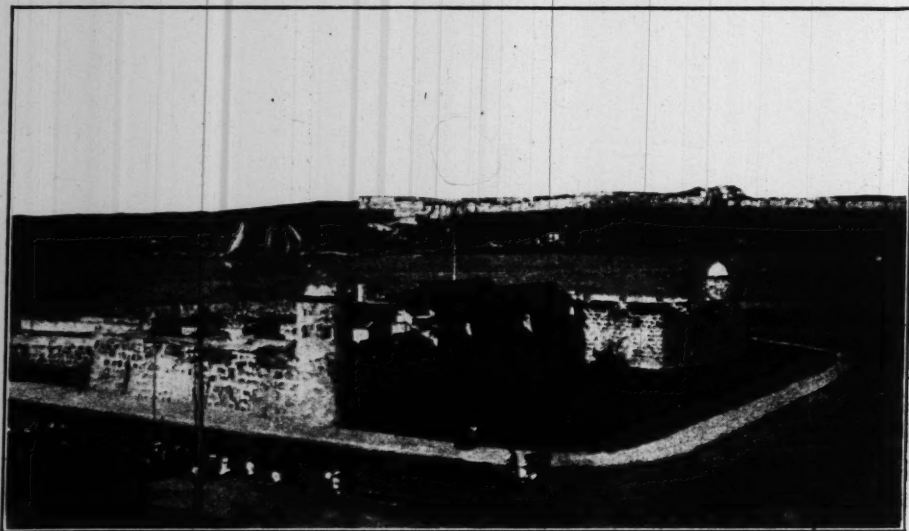
As a result of the training of the 8,000 children and youth in the various missions, we shall witness a more rational observance of the great historic feasts of the church.

Lent will not always be a continuation of the follies at the Carnival season. The Lord's Day will be increasingly hallowed (a thing hitherto unknown here). The convivial features of a Christmas will give way to a teaching of the spiritual meaning of the Incarnation of the Son of God.

From strategic positions our missions are sending forth their resources to occupy the land in the name of the Master. May we not expect that greater victories are to be won for the cause of evangelical truth, than any yet chronicled? that the Cuban learning from Americans shall not be servile copyists, but develop a Cuban type of Christian manhood, following

in non-essentials along lines best suited to his race? Culling the best from the old and new, may we not trust that the new generation may impersonate better than any of their ancestors have done in Cuba's long pathetic history, the beauty and purity of the Babe of Bethlehem?

May "holiness to the Lord" be written on these musical bells from over the sea, as they peal forth their sweet notes on Christmas morn! Cuba has happily been delivered from the perils of fratricidal war, but hate and jealousy still linger; love is yet crucified, yet still the old refrain that smote the Shepherds' ears quivers in the air: "Peace on earth good will to men." May the contending factions pause and listen to the refrain which can end all strife and usher in the new era of fraternal love! We pray that they who so recently were taking each others lives may learn that a true and lasting peace can never come to the island they profess to love, save by the acceptance, and practice of the Gospel of the Christ, which is now within reach of all; and the cultivation of a spirit of love and good will to man, which it ever inculcates.



NO CHRISTMAS IN PRISON WALLS

The Jefferson Street Playgrounds

Conducted by The Southwest Tabernacle Church, Kansas City, Missouri

REV. FRANK L. JOHNSON



DEDICATION OF JEFFERSON STREET PLAYGROUNDS

THE accompanying cut gives a partial view of the crowd that gathered to hear the address of Hon. Henry M. Beardsley, Mayor of Kansas City, at the formal opening of the Jefferson Street free playgrounds, Monday evening, June 18, 1906.

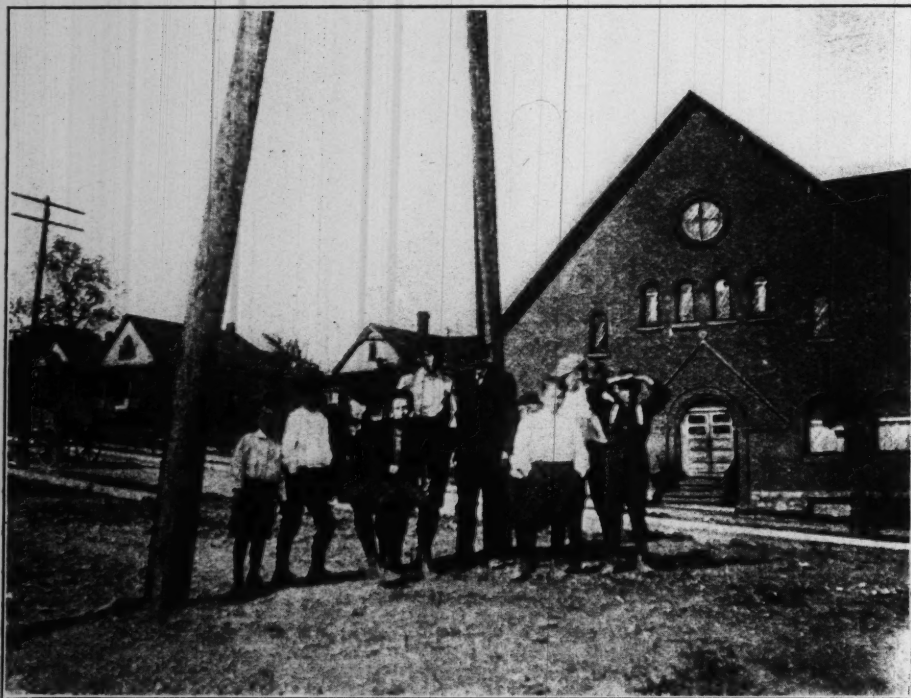
The lot had been cleared of weeds and rubbish, which had accumulated for years, and a part of the apparatus had been put in place and had been in use for a few weeks. The Mayor, who is also deacon of our First church, and President of the Young Men's Christian Association, had been deeply interested from the first and came to speak to the boys and girls and to shake hands with them, although he had two other engagements with large commercial organizations for the same evening. He spoke of what had been done and what is be-

ing done in other places, and expressed the opinion that the city should belong largely to the children.

The Tabernacle church, (in the background), was erected seventeen years ago. The lot, 100x145 feet, used for the playground, has been vacant and had become the resort of a rough gang who hid among the tall weeds to shoot "craps," build fires, or escape the police. Several loads of cans, broken crockery, and other refuse, were cleared away. The labor necessary to do this was donated by the men of the church, and was done evenings. The owner of the lot, living in another part of the city, gave us a lease without cost. The apparatus, so far installed, has not thus far cost more than \$20. During the vacation months of summer the attendance averaged probably about one hundred

a day. Some children of the immediate neighborhood spent most of their time there, and one mother with a large family and scant means, said: "I am so thankful for that playground. My children never ask to go anywhere else and I always know where they are." Tennis and basket ball drew a large number of young people who had been in offices and stores all day. Results soon began to appear. The father of one young lady, who had been in delicate health, remarked: "Emma eats like a harvest hand,"

meet a neighborhood need. It was the first one to be opened without the help of the city. Later the Federation of Women's Clubs opened another in the north opposite the Court House, where they fenced a half block, put in a number of appliances and employed a caretaker at \$40 a month. This has done a splendid work for that congested district. The People's Church of Kansas City, Kansas, also had a playground part of the summer. Of course all of these are meagre compared with the municipal playgrounds



CHURCH AND CORNER OF THE PLAYGROUND

and all "complain of feeling much better." The men who had put in several evenings of work stood by watching the play and said: "We have our pay in seeing what a good time they are having."

The city maintains a limited number of playgrounds in the public parks, but these are far away and they are accessible to those only who live near by, or those who can pay a car fare. For these reasons few children have enjoyed them. The Jefferson Street playground is an effort to

in St. Louis, Chicago, Boston, and other cities; but for the first year they have won universal commendation; have promoted public interest and child study, and furnished wholesome pastime to the children.

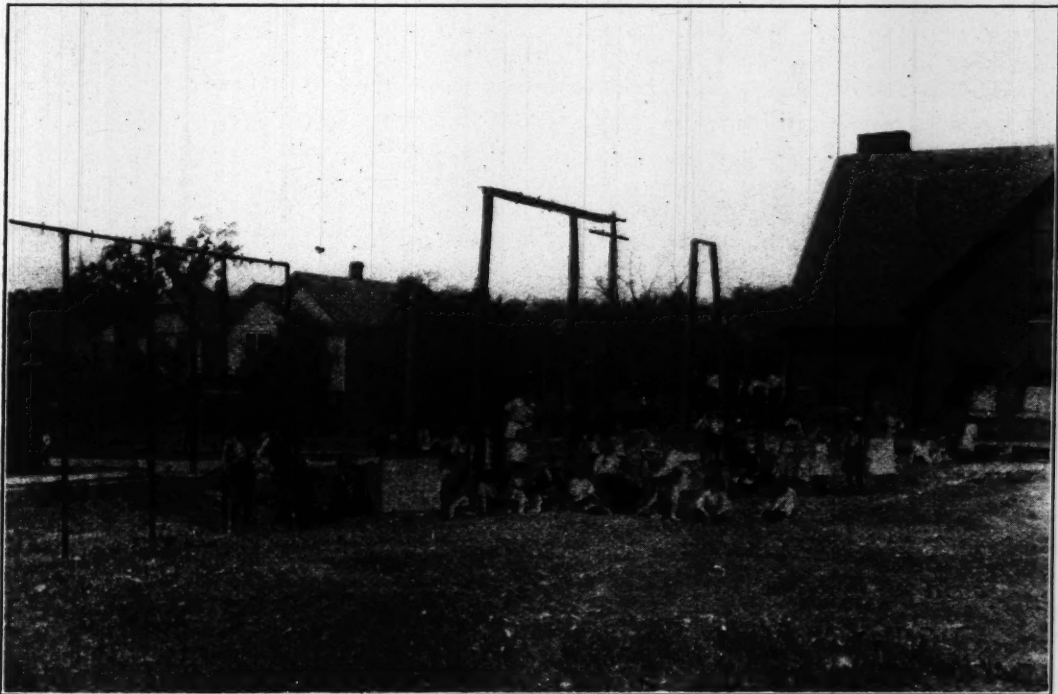
There are two possibilities in a bare spot; if it a bare spot of land it may become, through neglect, a rubbish patch and an unsanitary resort. It is then either a menace to health or morals. Or such a patch, under cultivation, may become productive. Our playground is an effort to prevent the

former, and to accomplish the latter. If the bare spot is a spot of life, this, too, has a double possibility. The familiar adage assigns the idle brain to the devil for a workshop, and experience proves it true. The President of the St. Louis Police Commissioners said before the State Legislature, "My observation is, that a great majority, probably ninety per cent, of the habitual or chronic criminals are persons who committed their first offense against the laws when children under sixteen years."

Statistics show that the increase in juvenile crime in the summer is about sixty per cent of the whole, so that probably more than fifty per cent of our habitual criminals took their first steps in crime during the summer or vacation season. Vacation in the city is the bare spot where work can be found for only a small part of the young people, and the street is the only place left for the idle months. The vacation school and the playground are efforts to turn this bare spot to wholesome use. The police of

St. Louis report a decrease in juvenile crime of fifty per cent, in sections where there are children's playgrounds. We may therefore conclude from such figures that about twenty-seven per cent of our habitual criminals would not have gone into crime if they had had the blessing of wholesome playgrounds. I have been in the juvenile court more than once, and I have always found the idle boy or girl on trial. Many facts support the remark of Joseph Lee: "The boy without a playground is father to the man without a job."

The grounds have been open to all without regard to faith or race, and there has been no effort to make it advertise the church. The whole enterprise is under the direction of a committee of the men's organization of the church called "The Christian Service League." When funds can be secured they will provide free baths in the basement of the church. The appliances of the playground will be multiplied, and a larger lot will be secured for a school of horticulture.



THE PLAY IS ON

Editor's Outlook

Christmas

SO far as known the HOME MISSIONARY during eighty years has never made special recognition of Christmas. It attempts very little now, only enough to remind its readers of the vital link between the birth of the Christ and every problem, purpose, and hope of home missions. The Church, the Nation, Christian civilization and the hope of the world were cradled in the Bethlehem manger. What more fitting, therefore, than to remind ourselves at the Christmas time of one more reason, and that the chiefest of all, for being of good cheer, and for holding strong our faith in the future!

Probably no Christmas morning since the world began has dawned upon more churches where Christ reigns in worship, upon more homes where Christ rules in love, upon more hearts that beat in loyal devotion to Him, upon more rulers that serve Him, or upon more people that shape their lives to His will. Once at least in the year let us turn our eyes toward this brighter side of the shield! It will be no time lost in the battle that still lies before us. We shall come down from the shining vision of the mount girding our loins for a more arduous struggle.

Are some churches asleep,—are others worldly,—are many barren of fruit,—do the wicked seem to triumph,—does evil flourish like the bay tree,—do reforms lag and linger,—do the righteous faint and lose heart,—does money canker the souls of good men,—do luxuries enervate the spiritual life,—does the love of pleasure corrupt, and do low passions debase our youth? There are dark spots in plenty if we choose to brood over them, but

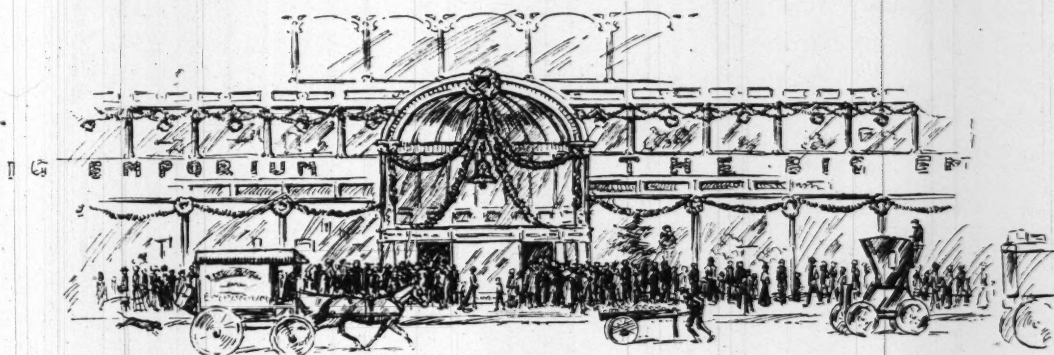
groanings will not lessen them. Tears even will not wash them away. Our leader is the Christ of Bethlehem, who has said, "I will draw all men unto me." We fight behind a captain ordained to win. His Kingdom is a growing Kingdom, and when the final victory is sung we shall count all our fears as idle, all our moments of despair as lost time that should have been given to prayer, and we shall mourn every lack of faith as our blackest sin. And, *Therefore:*

To the widespread army of missionary heroes, under whatever banner they march or fight, so be that banner bears the One Name of the Christ of Bethlehem: To the churches of Christ and to His friends who bear these toilers on their hearts, remember them in their prayers and minister to their support, while they themselves lay the real foundations of Christian civilization: To one and all in the name of the Christ who brought hope to the world through the manger of Bethlehem, THE HOME MISSIONARY sends Christmas greetings and a hearty God-speed!

* * *

Our Christmas story needs no interpreter. We are happy to believe that "Christmas Cruelties" are never deliberately inflicted. In the exuberance of our love of friends we thoughtlessly lay heavy burdens on the servers of our pleasure. Miss Reynolds would have us remember that the true Christmas spirit is always consistent with itself and the message of her touching story is simple and homely while it is timely and practical. "*Do your gift-buying early, and be thoughtful of the army of Christmas toilers.*"

The Night Before Christmas



A Christmas Story for Children of all Ages.

BY MINNIE J. REYNOLDS

"'Twas the night before Christmas,
And all through the house,
Not a creature was stirring,
Not even a mouse."

WILLIE GREY had heard that poem in the public school he went to, and its swinging rythm pleased him very much. One of the children had spoken it at school on a Friday afternoon two weeks before Christmas, and the first two lines stuck in his memory and ran over and over in his thoughts during the next two weeks.

Willie Grey was not christened Willie Grey. Far from it. His real name was Guglielmo Grigio. This is a much more romantic, high flown and poetic sounding name than plain Willie Grey. But Guglielmo, when he came to this country, too small to remember anything about Italy, and had been raised in the public schools, was extremely anxious to be considered an American, having learned, through some bitter experiences, that "dagoes" are not thought very highly of. In the same block with him lived a good natured grocer named William Grey. He and Guglielmo compared notes, and found that they had the same name; "Guglielmo" meaning "William," and "Grigio" meaning "Grey." The next time Guglielmo was promoted a grade he simply gave his

new teacher the name of William Grey, and said no more about it.

The teacher looked at him. His face had a strangely American look, such as crops out so astonishingly in the school children of the foreign quarters of our large cities, even when they are born on the other side. But she noted William's melting black eye, and she knew the block from which he came.

"Surely you are an Italian," said she; "where did you get your name?" "I got it off an Irishman, ma'am," said Willie honestly, and could not understand why the teacher laughed so.

This was a happy Christmas season for Willie, because it brought him his first regular job. He was intensely anxious to earn money, both because he was ambitious to get on in the world, and because there was very great need of money in his home, and because he was very fond of his mother. They had lived in great comfort and prosperity before his father died. His father had worked in a tunnel under the East River—a "sandhog"—they called him, and got \$4.00 a day. One day he was brought home dead, suffocated in a cave-in. Ah, well; they knew it was a dangerous job; it was for this he got such high pay. But that did not make it any easier to bear.

His mother went to work for a ragpicker. All day she sat in a dark basement, picking over and sorting the foul rags. At the most she could not earn a dollar a day. The two younger children went to the Day Nursery. Mrs. Grigio was very thankful for the Day Nursery. Without it she would have had to take the two babies with her into the basement where she picked rags. As it was she knew they were warm and fed and well cared for all day. The two older boys went to school with Willie. Mrs. Grigio had to pay \$8.00 a month rent for her two miserable rooms. As it was impossible to live on what remained, she rented mattresses on her kitchen floor to two poor "green-horn" immigrants who were trying to save money to bring their families over from Italy. Even with the money from her lodgers she could only feed her family and pay the rent. The clothes had to come from charity. So it was no wonder Willie wanted to go to work.

He had stayed in school under protest during the two years since his father's death; not because he did not love his school, but because he needed to earn money so much. He had found one job very quickly, at pasting paper bags. But the truant officer had searched him out and made him go back to school. Mrs. Grigio, highly indignant, had gone to the "Day Nursery Lady," who spoke Italian and whom she knew to be her friend, and begged her to take the truant officer "off her back," as she expressed it; by which she meant to induce him, either by means of influence or a bribe, to relax his annoying activity. Mrs. Grigio considered this a perfectly reasonable request from a poor, hardworking mother who needed her son's aid so much. It seemed to her a monstrous thing that her family affairs should be interfered with in this way.

The Day Nursery Lady explained, gently and patiently, that the state could not permit children to be put to

work too young; that in order to make good citizens later they must have time to get their growth, and to go to school up to a certain age. Mrs. Grigio was a very ignorant woman. She could not read or write, but was able to figure things out in her own way. She listened and pondered for some minutes. Then she threw up hands and shoulders in the indescribable Latin shrug.

"Lo stato!" said she contemptuously; "the state!" What has the state to do with my boy? Will the state feed him? Will the state buy him shoes? If the state wants to make my boy a scholar let it pay me his wages!"

The Day Nursery Lady had not a word to say. She translated Mrs. Grigio's remarks to a colleague, and said, "I believe old Caterina's got it right. I believe the state ought to pay widows whatever the children could earn during such time as it compels them to remain at school. It would be the gainer in the end. 'More than that,' she continued recklessly. 'I believe the state ought to pay old Caterina what she can earn too, and let her use her time to attend to her family. I believe her time would be more valuable to society caring for her family than picking rags.'"

"Oh, keep still," said the colleague; "you're talking socialism."

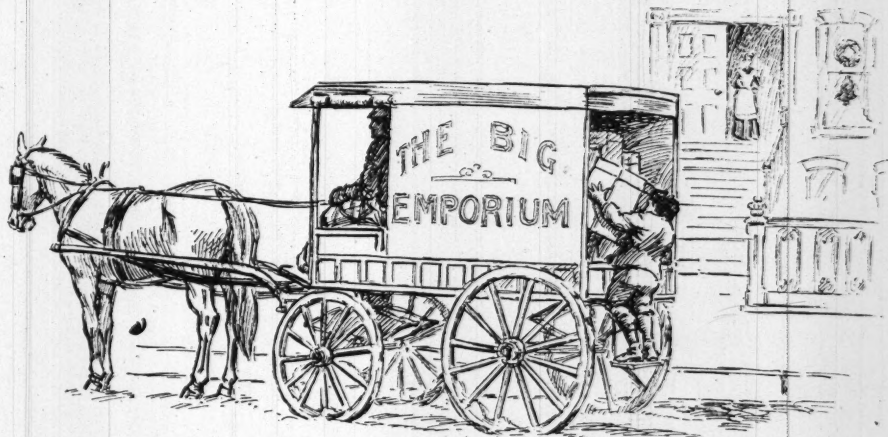
"I don't care if it's anarchy," said the Day Nursery Lady spitefully.

But that sad disappointment was past now, for Willie had a real job for the Christmas season. That kind-hearted Irish grocer from whom Willie had got his name, had a big boy who drove a delivery wagon for one of the great department stores, and he asked Willie if he wanted to help on the wagon for two weeks before Christmas. Willie found, to his surprise, that the law relaxed its clutch of him for the Christmas rush. The people will crowd all their Christmas shopping into those two weeks, and the storekeepers need a great deal of extra help. So Willie, a proud and happy boy, started in to work that

first Monday morning, the little Christmas poem singing joyously through his mind.

But as the two weeks proceeded Willie's enthusiasm had worn off. His work was to jump off the delivery wagon and run up the steps to the front door, or down to the basement, with the package, ring the bell and wait till the servant came to take it in. In apartment houses he had to find the flat he was in search of, and in those houses without an elevator this was often a wearisome task, reading the names on door after door in dim halls, or calling the name from floor to floor; sometimes finding nobody at home, so that the trip must be made over; always nervously conscious that Jim would scold if he kept

terested, ambitious to work swiftly and deftly at sorting out packages, and getting all those for the same neighborhood in heaps for easy delivery. But the hours were crushing. From the first they had got to work by seven o'clock and kept it up till ten at night. The "Christmas rush" begins in earnest two weeks before Christmas. It was "real Christmas weather," as the ladies in their beautiful sealskins and the little scarlet cloaked children said to each other joyously. But Willie, riding twelve hours a day in the delivery wagon, found it too cold for pleasure. The child was insufficiently clad. The Day Nursery Lady had given him a good warm overcoat, but there were no flannels under it. He took a frightful



THE DELIVERY BOY

him waiting too long. Jim was not a hard man, but he had a big day's work before him, and wanted to get through it just as fast as possible. He always started the horse as soon as he saw Willie coming, and the boy had to run and catch on behind. Once a kind-hearted woman, noticing the tired, pinched face of the lad, offered him a cup of hot coffee. Willie longed for it, but he did not have time to drink it.

Those days stretched back of Willie now like a black nightmare. He could not tell one from the other. They ran into one another, and seemed to extend in endless perspective, like the clouds of demon faces in Dore's pictures. At first he had been keenly in-

cold the first day, and thereafter water ran continuously from his eyes and nose, and a deep, racking cough shook his body, and brought up great mouthfuls of phlegm from his lungs. His food was not hearty enough to brace him against the exposure he was suffering. For lunch, those long, bitter days, he had only the cold bake-shop food brought from home in his pocket.

But worst of all he was perishing for sleep. Each day it was midnight before he was in his bed, and it seemed to him he had scarcely dropped into a heavy, exhausted lethargy before he was aroused in the black darkness of the December morning to go to work

again. For the last two or three days he had moved in a sort of stupor. He hardly knew what he was about when he stumbled out in the morning. He hardly noticed anything as they drove through the brilliant, crowded streets, which at first he had watched with such delight. Yet the "Christmas rush" had reached an even more furious height; it was become a mania, an orgy of buying; thousands of richly dressed people, hurrying, hurrying, hurrying in and out of stores, buying millions of beautiful things to send for Merry Christmas. And every moment mountains of bundles grew higher in the basement of the great store, and Jim's face grew grim and set as he came back after each trip and saw what was waiting for him to take out again. It had been a prosperous year. People had money to spend, and they seemed to have gone mad over Christmas shopping.

"And all so blamed useless, to pile it up like this," said Jim hotly; "things are just as good in summer, and a lot cheaper. The stores mark everything up for Christmas. Why can't the fools buy their silly truck and store it away in their bureau drawers, 'stead of killin' you and me for a parcel of foolishness?"

Jim, through repeated experiences, had lost all respect for Christmas. He regarded it as a nuisance and a fake, and said so continuously through these last days. But Willie Grey was too tired to answer a single word to his tirades.

The hours had grown longer and longer as the days went on, and the night before Christmas the strain rose to breaking point. They had been out of their beds since five that morning. It was two a. m. before they reached the stable. The day's work had been a record breaker, and it had been bitter cold. The long two weeks were finally over; it was the night before Christmas at last. But at the last moment Jim said, "Be on hand at seven, kid."

The boy, almost stupid with cold and fatigue, was galvanized into a moment's interest.

"What! Have we got to work Christmas?" he exclaimed in astonishment. "Sure!" said Jim grimly. "There's thousands of bundles been lyin' in that there store for days and weeks with strict orders not to deliver to the person they're presents for till Christmas day itself. There's too many other folks enj'yn' themselves for the likes of you and me to have any Christmas."

Willie thought of the plans for tomorrow, cherished for weeks past. There was to be a turkey—the Day Nursery Lady had given it to them. He had a little present for his mother, the first present he had ever bought her out of his own money. He had given his younger brother the money to get it, with strict injunctions to secrecy. There were presents for all the younger children from the Day Nursery, and, he suspected, one for himself as well. It was to have been a happy day.

He did not cry, or even think much about the matter. A strangely dizzy feeling in his head, and a sort of dreadful lethargy creeping over him, seemed to prevent him from thinking of anything.

"Well," said he dully, "it's no use going home, then, for such a little while. Guess I'll sleep here. Give me a blanket, will you?"

Jim threw him a horse blanket. The boy climbed with difficulty into the delivery wagon, wrapped the blanket about him, and almost instantly fell asleep. Only two whispered words dropped from his lips as his tired body sank to the hard surface like a broken stem—"Madre mia," the strange, pathetic little exclamation of the Italian in distress, "Mother mine!"

It was very cold that night; bitter cold. The stars that had shone so brightly over the skaters in the park glittered like points of steel in the icy sky. It was cold when the last gay dancers called "Merry Christmas" as

they parted, and the lights were turned out in ball rooms heavy with the scent of roses. It was cold when Christmas bells broke upon the frosty air.

But the delivery boy did not rouse to that mellow clamor. It was very cold, and the boy's vitality had been sapped by the hardships of the past two weeks. That is what the doctor told his mother when they brought him home to her Christmas morning—*frozen*.

Note: It is a significant thing that to "Merry Christmas" and other phrases associated for centuries with Christmas, an enlightened public consciousness should have added in recent years the expression "Christmas Cruelties." The main incident in the story, "The Night Before Christmas," the freezing to death of the boy for the reason named, occurred in New York four years ago, and a small item describing it appeared in the various papers. It could not happen now in New York, but it might in any one of a number of large cities in the northern states. By strenuous effort on the part of the friends of the children the laws have been so modified in New York within three years that no child under the regular working age, fourteen, can now get "working papers" for the Christmas season.

Children under sixteen were last year prohibited from working after ten p. m., and this year, for the first time, employers are forbidden to detain them after seven p. m. It remains to see that these laws are enforced, and to give them the moral support of an enlightened public which alone can render them efficacious. The states of Massachusetts and Illinois and the cities of Buffalo and Denver have laws similar to those of New York City. Nowhere else is protection extended. The case in the story was an extreme one—in its result, not in the fact of its yearly recurrence without the fatal outcome. It is not extreme, however, but very common, for thousands of young girls to reach home at midnight every night for two weeks before Christmas, and in consequence begin the winter term of school in an enfeebled and devitalized condition. The men and boys on the delivery wagons, the women behind counters, suffer likewise from the senseless Christmas rush. It is entirely reasonable to believe that a certain percentage of deaths result every year from the hardships of that season intended to bring "peace on earth, good will to man." Any enlightened purchaser should be ashamed to postpone his Christmas shopping beyond December II.

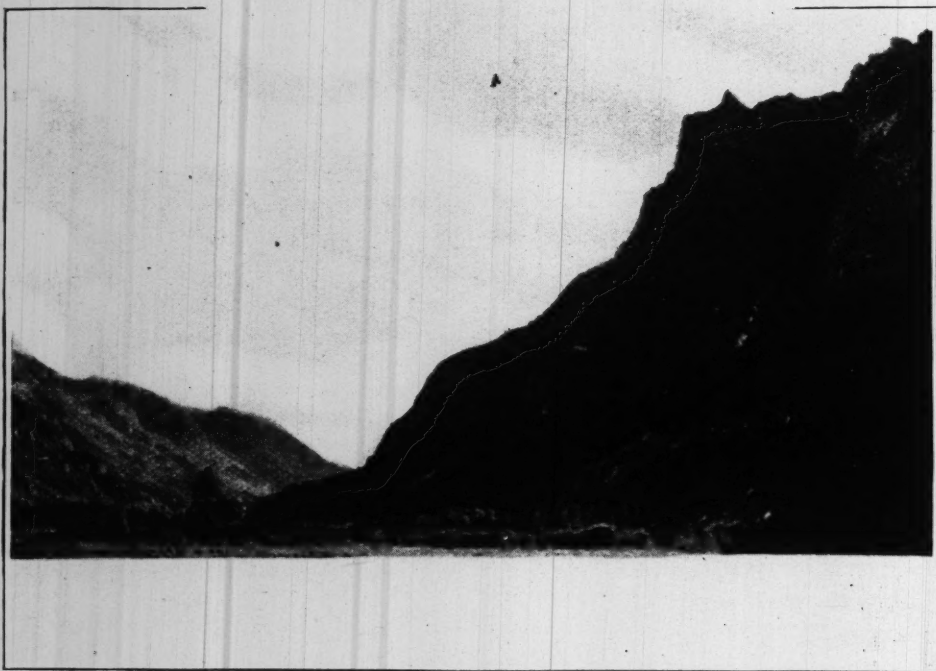


Nebraska Eyes in Montana

BY REV. A. E. RICKER

IT IS eight hundred miles from the parsonage among the farms of central Nebraska to the home of the mine host in the Yellowstone Valley, Montana. And that journey affords a panorama of changing conditions, striking, significant. At the beginning we are on the glorious Nebraska prairies, from which Government experts tell us, are to be gathered this year 58,000,000 bushels of wheat and 275,000,000 bushels of corn. West of the farms we come to the cattle ranges—sand hills and wide table lands—where busy crews, with mowers and two-horse sweeps, are gathering the one product, hay. Beyond, as we sweep into the night, Newcastle, Wyoming, with its coal

mining interests, widely developing and full of promise, is just settling down to evening quiet. From this point on are the vast, monotonous, desolate sage brush plains. It is the mighty pasture-land of the sheep and cattle interests of the great Northwest. In the early morning light, at Crow Agency, we look out on the hills that skirt the Little Big Horn to see the monuments of the Custer battle field—pathetic witnesses to the heroic folly of that July day in 1876. We are now approaching another factor in the material resources of the Northwest, the vast river valley systems of Montana. At Fort Custer we saw the Big Horn sweeping grandly down from its far ranges among the

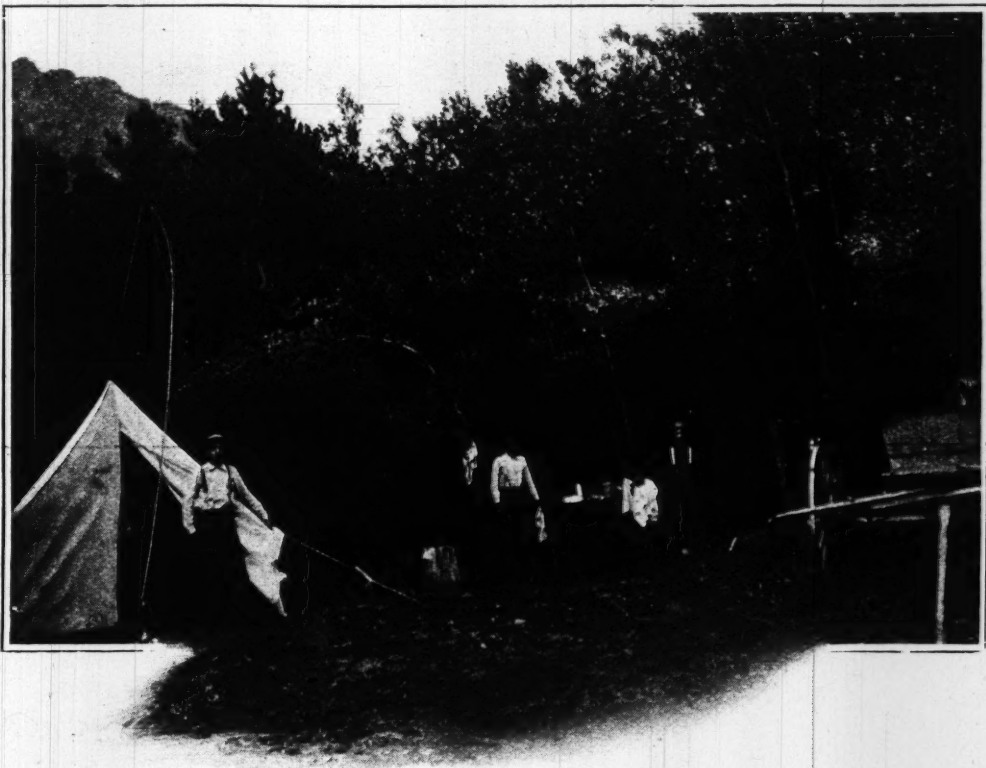


MOUNTAINS OF MONTANA

mountains, and now, between us and the northern hills twenty-five miles away a line of verdure marks the course of the majestic Yellowstone.

What are these surveyor's camps? These tent-villages? These accumulations of scrapers, teams and workmen? Yes, and those long lines of fresh earth? This is the Crow Agency certainly, and the government has thrown it open to settlement. Vast irrigation enterprises are on foot; 400,000 acres of the 1,000,000 opened,

Yellowstone valley, 9,000 population, an assessed valuation of \$3,000,000, modern sewerage, electric light and telephone systems, splendid schools, fine blocks of stone store buildings and public edifices, and a thrill with the bustle, stir, energy, and expectancy of typical western life. Billings claims the distinction of being the largest inland wool shipping point in the world. Fifteen million pounds of this product find market here annually. This year one man sold his "clip" for \$750,000—



THE CAMP

are to be watered. What does this mean? Wait. Montana is eager to realize and tell the world in eloquence spoken in millions of bushels of hay and grain. At breakfast time we are at the county seat of Yellowstone county, the gem city and prospective metropolis of Montana—Billings. And it is a captivating city, 3,112 feet above the sea, at the junction of the Burlington and Northern Pacific systems in the heart of this bewitching

so they told me!

Montana is great. It grips one's imagination and heart. Think of it—the whole population of the United States gathered into this one state, and then the average to the square mile would be less than in Belgium. And its mountain areas! Find one this side of the Himalayas, from which flow more and grander river systems than from those mountain regions contiguous to southwestern

Montana. From their snow laden shoulders, down through stupendous canyons, the cool breath of the mountains comes to bring the seekers for rest refreshment and life.

"I saw the mountain ranges sweep
The horizon's northern line."

The peculiar wealth of Montana is of course its minerals. It claims to be "the treasure state." Men are still living who can tell you from memory, of Alder Gulch and its contribution of \$60,000,000 to the world's store in three years. And the story of Last Chance and Anaconda is everywhere familiar. But what is most suggestive to a thoughtful man from agricultural Nebraska, is the transformation wrought by, and the possibilities of, irrigation. It is a great word in government circles just now, and it is a word to conjure with in Montana. And the Yellowstone valley and its tributaries bear a witness to its power that is certainly impressive. On the hills north and south the dry sage brush wilderness, but in the irrigated valley, prosperous ranches, with wide acres of hay, alfalfa, oats, wheat, sugar beets, and a wide variety of grains, vegetables and fruit! There are 95,000,000 acres of land in the state and it is claimed that ten per cent of them is irrigable. In Yellowstone County alone 135,000 acres are under irrigation now, and Billings asserts that 800,000 acres more will soon feel the spell of coursing streams and blossom as the rose. We drove by wagon from Columbus up the course of the Stillwater for forty-five miles, to pitch our tent for a summer outing among the Beartooth mountains. The valley is crowded with homes, where prosperous ranchers gather abundant harvests of hay and grain. We saw the four and six horse grain wagons coming loaded to market; we saw villages of hay and grain stacks growing under the power of great "bull rakes" and "stackers," and we noted the vast ranges for stock to feed on

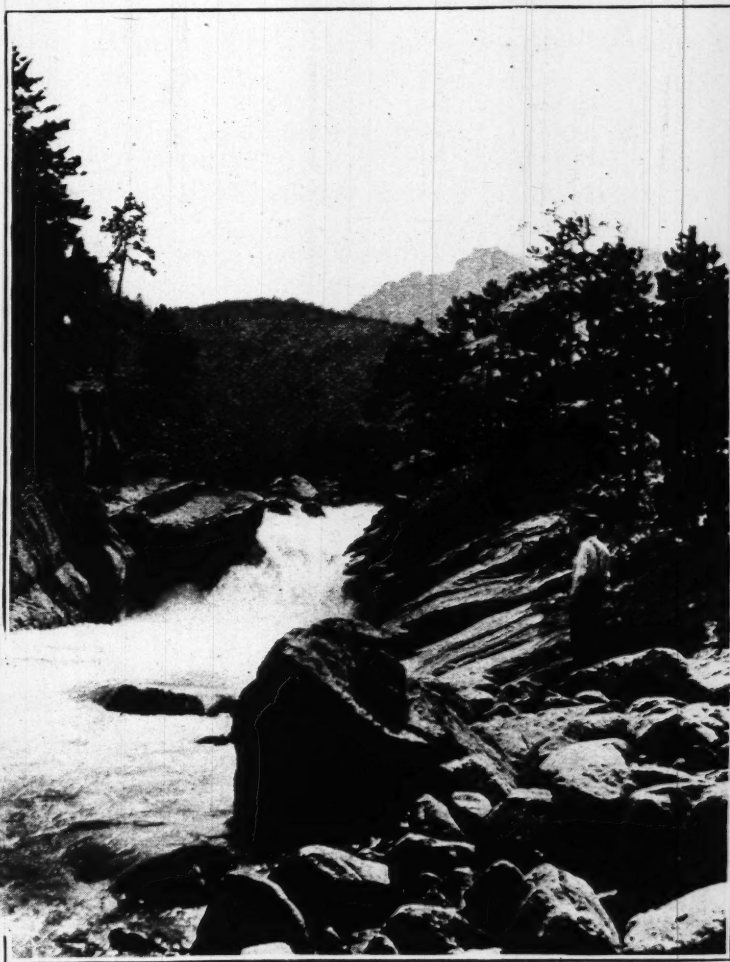
the outlying hills. Here is a prospect for wealth and material development in Montana that will some day eclipse her mines.

All this material prospect is entrancing. But the problem that burdens a pastor's mind is that of the spiritual outlook in this empire of opportunity. Our Congregational churches are but sixteen in number, with but half that number of pastors. They are widely scattered and are too often weak and even pastorless. A few, like the churches at Billings, Great Falls and Livingston are flourishing and efficient, but the total membership of the state amount to only 889, and one can not be in the state and confer with intelligent people in our churches even a few days without feeling that here is a magnificent and strategic missionary opportunity. Great days of growth and development are surely to dawn in Montana, and now in Congregational missions must the foundations for the future be laid.

I was privileged to have a glimpse of a typical missionary field. Absarokee on the Stillwater, thirteen miles from Columbus, is the center. From Columbus up the Stillwater to "Woodbine ranch" at the foot of the Beartooth mountains, forty-five miles this field extends; with the Rosebud and the Fishtail valleys, settled and productive under irrigation, also included. A church organization with a house of worship at Absarokee, preaching points at Nye and Fishtail, and school houses to the full extent of the missionaries' powers of endurance, And people? A lady living at the extreme further edge of this field told me of a wedding in a ranch house at which were over a hundred guests. Hundreds of people in these mountain valleys are living with the slightest possible religious advantages. On this field for a year Mr. W. A. Lippencott, of Chicago Seminary, has labored faithfully, and his name is honored and loved far and wide. Beside sustaining the work at Absarokee

he gathered believers together at Fishtail, planned to organize and to build a house of worship as the fruitage of his year of toil. And the material was in immediate prospect for both. But the representative of our Congregational Home Missionary cause comes, and with a sad countenance, shakes his head, because forsooth our empty missionary treasury can promise no support to the infant church! So the young missionary's ardent hopes are dashed, and the splendid opportunity in that needy and promising field sacrificed. It makes my cheeks burn with shame, and my heart move with indignation. Do we

Congregationalists put a ban on success, and by our parsimony penalize evangelization, and that in the very gateways of our opportunity? Now Mr. Lippencott has gone back to his seminary studies, the Absarokee church is vacant, no organization was effected in the Rosebud valley, and what shall be the fate of that frontier field? No wonder that Superintendent Bell entered his earnest plea in a recent issue of the Congregationalist and cried out for support; for he knows well that the Absarokee field is but typical of what waits to be done in a hundred valleys of Montana.



THE UPPER STILLWATER

The Problem of the Native Church in New England

BY REV. THOMAS CHALMERS MANCHESTER, N. H.

IN 1870 the New England states ranged as follows in population: Massachusetts, Maine, Connecticut, Vermont, New Hampshire, Rhode Island. Only two of the six, Massachusetts and New Hampshire, retain the same relative positions to-day. Vermont has dropped from fourth to sixth place, Rhode Island has advanced from sixth to fourth place, and Connecticut has exchanged places with Maine and now stands second in the list. There has been no falling off any where. Even Vermont, where conditions have changed least, has added 13,090 souls to her net population in the thirty years. The bulk of the increase has come to Southern New England. We could therefore reasonably expect the southern states to show most strikingly the effects of the changing conditions. But the state which has really undergone the greatest change in the character of her population in the past thirty years is New Hampshire. On either side of her, Maine and Vermont have been but slightly disturbed. The foreign stock (by which I mean the foreign born and the children of foreign born) has made a gain of over 18 per cent on the total population of New England in the thirty years. But in New Hampshire it has made a gain of 27 per cent. In 1870 your purest Yankee was to be found in the Granite State, where 86 per cent of the people were native born and the children of native born Americans,—16 per cent above the average for all New England. In 1900 the native stock in New Hampshire had fallen to 59 per cent of the whole, only 7 per cent above the average for all New England. This great change, which is still going on, results from a two fold process, (1) an actual decrease in native population, which is true also of Maine and Vermont, and (2) a great inflow of foreign born.

The native population of Maine in 1870 was 535,264. By the census of 1900 it had fallen to 494,732. The native population of Vermont fell in the same period from 246,936 to 226,298 and in the same period the native stock in New Hampshire fell from 273,708 to 243,264. The actual loss in native stock which these three northern states have suffered in thirty years would create a city of pure Yankees larger than Portland, Concord and Burlington combined, while the net gain in foreign stock in these three states in the same period would, if brought together, create here a city the size of Montreal. If we would represent to our minds the changed conditions in these three states during thirty years, let us imagine all the people of Portland, Concord and Burlington moving out of their homes and far away beyond the borders, and all the people of Montreal pouring in to take their places. New Hampshire alone has lost native stock enough in thirty years to populate two cities as large as Concord and Portsmouth, and has received a net increase of foreign stock equal to the combined population of Manchester, Nashua, Concord, Dover and Portsmouth. The loss in native stock added to the gain in foreign stock creates the problem of our changed conditions. Considering that the native stock is the constituency of our American churches, we might have reason to fear and expect a proportionate falling off in our church membership and strength. Such however is not quite the fact. Speaking of our Congregational Churches, Vermont has actually made a net gain of 1,648 in membership in the last quarter of a century against a net loss in native population. From the following table it will be seen that Maine reports a net loss of only 172 members in the same period.

Northern New England

1881	1905
Churches	Churches
Members	Members
N. H.....187	188
Maine.....238	260
Vermont....198	210
Total....623	658

Southern New England

Mass.....526	91439	611	116631
Conn.....298	55598	330	64569
R. I..... 25	5324	42	9766
Total.....849	152361	983	190966
Grand total 1472	213978	1641	251955

In New Hampshire where the changing conditions have been more marked, the loss in Congregational Church membership has shown a tendency to become chronic. In place of the 20,134 members reported in our Year Book twenty-five years ago, our last Year Book reports 19,253. A similar falling off is apparent in the membership of the Baptist churches of the state. Tho there has been a small gain reported by the Baptists each year for the past five or six years their membership in the State is smaller to-day than it was ten years ago. In fact they have fewer members and fewer churches than they had back in the forties and fifties—the days of their fathers and grandfathers. The Methodists of the state report a net loss in membership of nearly 1,500 in ten years, with a corresponding loss in

Sunday School membership, altho the past two years show a gain. Taking the past quarter century as a period, the Congregationalists reached their high water mark in membership in 1897, the Methodists in 1896, the Baptists in 1897. The Baptists declined steadily from 1897 to 1901 and then started on a moderate but steady upgrade which still continues. The Methodists declined almost steadily from 1896 to 1903 when they, too, started on an upgrade which still continues. The Congregationalists have declined steadily since 1897. The decrease still continues, but the loss of 28 this year, as compared with 268 last year, and 350 the year before, indicates a slackening in speed downward, and justifies our belief that we are now at the lowest point in the road.



Our Country's Young People

Notes of the Month

— BY DON O. SHELTON

A YEAR of excellent service has been rendered by the Woman's Home Missionary Union, of Ohio. Reports presented at their annual meeting, held at Pilgrim church Cleveland, in October, indicated a year of vigorous and fruitful activity. A sympathetic audience was present at the last meeting. The officers of the Union and Rev. Dr. Dan F. Bradley, pastor of the Pilgrim church, by their cordial welcome, made it possible for the representative of the National Home Missionary Society to speak under the most favorable conditions. An address on "The Present Wide Opportunities in America for Christian Aggressiveness," was followed by a very striking and graphic description of the Haystack meeting of the American Board by Dr. Bradley. He described the sessions of this meeting so vividly as to clearly impress and greatly help his listeners.

* * *

At Champaign, Ill., on the following Sunday, it was my privilege to speak at the two services of the First Congregational church, of which the Rev. Franklin L. Graff is pastor, and in the afternoon to the students of the University of Illinois. Mr. Graff highly values his splendid opportunity at Champaign and his faithful ministry is bringing forth fruit. He has recently formed a Bible class for young men. On the Sunday that I was present, the class was led by Professor Edward Davenport, Dean of the Agricultural College. His conduct of the class was refreshing and instructive. He commented in a delightfully illuminative way on various New Testament passages selected from the teachings of Christ. Among his forceful utter-

ances, were the following:

The large issues of life are thought out far in advance.

Previous deliberation is a fortification.

Think out the issues of life and settle them once for all.

I left the session of the class ardently wishing that in every Congregational church in America, similar groups of men might be brought together for Bible study under equally efficient leadership.

* * *

The sessions of the annual convention of the Illinois State Young Men's Christian Association, held at Aurora, in October, were of deep interest. The personnel of the convention was striking and impressive. Nearly all the delegates were under twenty-five years of age and most of them were college students. Their sympathetic and appreciative attitude was an inspiration to the speakers. Under the wise, faithful and effective leadership of Mr. I. E. Brown, the state secretary, and his capable associates, Mr. Bruner and Mr. Bowman, and the successive college secretaries, the Associations of Illinois have steadily grown in strength and efficiency, and now rank among the most effective of any within the great Association brotherhood. It is well worth a journey to Illinois and return to have the privilege of spending three days within the radius of the personality of Mr. Brown and his associates. No achievement of the Young Men's Christian Association movement is greater than the genial and stalwart type of Christian manhood it has developed.

Dr. Gunsaulus opened the convention with an eloquent oration on Sir George Williams. Another notable

feature was the graphic story of his world tour, given by Mr. Fred B. Smith.

* * *

The Congregational churches of Chicago have made a fine beginning in their organized work for young men. The men's clubs of the various churches have formed The Young Men's Congregational Union, under the presidency of Mr. Lloyd Harter. Notable vitality marks the organization. The development of a vigorous inner life and the expression of that life in effort for the bringing of individuals into union with Christ, are the primary aims of the leaders. Individual and group study of the Bible are urged.

On the evening of October 29 the Union celebrated its first annual banquet. Over three hundred representative men of the Chicago churches were present. Never in a Congregational church, have I spoken to such a fine company of earnest men. And I infer that it was the evident unusual earnestness of these men that also impressed Mr. Fred B. Smith, who also made an address. The leaders of the movement, particularly, are determined to put first things first and to bring important things to pass. They are not playing with the great work of the churches. They have taken as their battle-cry: "An adequate work for men in every Congregational church in Chicago."

In the nobility of their objective they are setting a splendid example to the other young men's clubs in Congregational churches. Altogether too many of these have been mere social organizations. They have not taken hold of any big, essential task. In their meetings they have dealt with questions that are of minor importance as compared with the fundamentally important question: How to bring the men of our churches into living union with Jesus Christ, to the end that they may have power for effective Christian service. They have not stood bravely and determinedly for

the really important things: for systematic reading and study of the Bible; for the maintenance of a life of prayer; for individual zeal in behalf of the salvation of individuals. They have met for self-entertainment, rather than to further the highest ends of the church. As a result of all this many of them have been nearly as useless in winning victories for the church, as a painted cannon on a painted canvas would be on a battlefield.

A radical change must come, if our Congregational churches are to be saved from decline and decay.

Simple and fundamental as it is, this truth needs to be taught, and repeated, to the men of the churches: Without study of the Bible, without prayerfulness, without obedience to the plain commands of Christ, a strong spiritual life cannot exist or be maintained.

We hope the men in the Chicago churches will prosecute their excellent work to the finish and declare their purpose widely, until we shall come to have a national movement among the men of the Congregational churches of the country, with this objective: *An adequate work for men in every Congregational church in America.*

* * *

One of the appreciative listeners at the banquet in Chicago was the Rev. Dr. J. A. Adams, editor of *The Advance*. By a very kindly introduction he made the way easy and delightful for one of the speakers, at least. Our home mission cause has no more ardent friend than Dr. Adams. His vigorous words in behalf of it have been supplemented by deeds equally effective. In the financial campaign last year *The Advance* proved a most reliable and helpful ally. The strong influence of the paper is shown by the fact that a home mission article in its pages led one of its readers to send his check for \$1,000 to the Treasury of the Society.



From Ridgeway's, November 10, 1906

1. Tungus children riding a reindeer, one of their favorite amusements.
2. A group of children of the frozen land.
3. Aiding a newly born reindeer calf.

LIFE AMONG THE SMALL ESKIMO FOLK IN ALASKA

IN 1900 THE CONGREGATIONAL HOME MISSIONARY SOCIETY ORGANIZED A CHURCH IN THE MINING CAMP AT NOME, ALASKA. AFTER THREE YEARS ASSISTANCE BY THIS SOCIETY THE CHURCH BECAME SELF-SUPPORTING. UNDER THE LEADERSHIP OF THE PASTOR WORK IN BEHALF OF THE NATIVES OF ALASKA WAS UNDERTAKEN IN THE VICINITY OF NOME, AND HAS BEEN MOST SUCCESSFULLY PROSECUTED. THIS MISSION WORK AMONG THE ESKIMOS IS ONE OF THE SECONDARY FRUITS OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY'S CHURCH PLANTING IN ALASKA.

Out of the Life of the Home Missionaries

I. FROM THE GAMBLING DEN TO THE COMMUNION TABLE

BY REV. R. B. WRIGHT

SEVERAL years ago I was called to take up work in a frontier town, and during the first few weeks I called upon a woman who had been an occasional attendant upon the services, and found her in great trouble. She said that her husband was drinking and gambling so that she had hardly enough money for the necessities of her family. The woman was discouraged and told me that the night before, with her little boy, she went to the gambling den at two o'clock in the morning to get her husband. She was also in a rather backslidden state religiously, but had been a member of the church in her earlier days, in the east. Before I went away I prayed with the wife and children, and in the course of the prayer I prayed very earnestly for the husband and father, that he might be led away from his cups and the gaming table, and that he might be led into the love and the service of God and His church. When the man came home that night to supper, the little boy said to him, "Papa, the preacher

has been here to-day, and he prayed for you." And then he told him the words I had uttered in the prayer. The next Sunday morning the woman was amazed when her husband told her that he was going to church with her, for she had ceased to ask him to go. From that day he was as regular at the church as I was, and in a few weeks, as regular at the prayer and young people's meetings. About two months later he united with the church, and to-day is one of the most loved and faithful officers of the church, and a prominent business man of the city. In giving his experience, he said that when his boy told him the preacher prayed for him, the thought flashed through his mind, "If any body else is praying for me, it is time for me to begin to pray for myself." From that time the saloon lost its attraction for him, and the gaming table, and a little later, his tobacco bag was thrown away. He is a clean, strong, Christian man, a living example of what God can do for lost men.

II. LED BY A LITTLE CHILD

BY REV. E. J. MOODY,

El Reno, Oklahoma.

ON a certain field where I had been called to labor, I became convinced that members of the church were indifferent to their spiritual needs and very worldly; in fact, it seemed as though nothing short of a miracle could move them. Many sinners were loudly decrying our efforts to build up Zion. Discouragement seemed much in evidence when the incident happened that was effective in breaking down every barrier, in opening a wide door of success, and in saving one hundred precious souls. A certain physician, with his wife and a family of three children, became so bitter against the move-

ment that while under the influence of intoxicants, he obliged his whole family to make a certain vow; the substance of that vow being that none of them should ever enter that church again. One of the children, a boy, had heard several sermons, and on this night, when the vow was forced upon them, I had spoken briefly on card playing as a means to deaden and lead any from God, and that fathers and mothers assumed a great responsibility in allowing it in the home. Now, this was a favorite pastime in the family referred to, so this little boy remarked upon this occasion, "Well, the preacher said it is wrong

to do this;" and reached up for the cards and thrust them into the stove. Then the storm broke, and the vow was taken, though forced upon them. But the seed was sown. It lodged in this wicked father's heart. The Holy Spirit watered it. In three nights he was in such agony and depth of conviction that he was the first to break this wicked vow, removed his bitter opposition, came into the church, was the first one to bow before God, was

gloriously saved, and his whole family. He afterwards was raised to a high office of public trust. At the present writing, or at least so long as I kept in touch with him, which was many years, he maintained his Christian integrity. And while we who hoped for a revival were possibly looking for the reformation to start by some other and possibly by some greater instrumentality, a little child led us, and God's word was vindicated.

The Americanizing of Hans:

A FABLE

BY REV. HERBERT A. JUMP, BRUNSWICK, MAINE

HANS was a German immigrant boy, and he had been in the United States only a few months when he began to attend the public school.

One morning as he was entering the school-building a rough hand was laid upon his shoulder. He turned in alarm. There stood a big fellow whom he had often watched leading the games on the roof-garden.

"Dutchy, I want your pencil. Hand it over. Quick!"

"Vat for you want mein pen-cil?" asked Hans.

"Never mind 'vat for.' Give it up or I'll thump yer jaw into jelly."

"Thump" and "jaw" and "jelly" were words unintelligible to Hans, but he understood the tone. He grasped his pencil more tightly and started to run. But by accident—or was it intended?—another boy got in his way, he was thrown to the ground, and a moment later his assailant was strutting off richer to the extent of a lead-pencil. This was the first step in the Americanizing of Hans.

The next experience befell him one recess as he was looking over the new reader which he had just bought at the teacher's request.

"Hello, Sauerkraut," growled a rough voice in his ear, "What are you

reading?" It was one of his classmates.

"Mein book. Warum?" answered Hans.

"But, you fool, that isn't the book you want. That is the book for the American boys. *This* is the one the new German boys like you read out of"—and he drew from his pocket a torn and dirty volume.

"Nein, nein, sie haben wrong," protested Hans.

"No, I'm not wrong. But I'll tell you what I'll do, Dutchy. I'll change books with you, and then you'll be all right." And before Hans comprehended the situation the trade had been effected. The book he found in his hand was a worn-out and useless copy of *the same text-book* which his benefactor was now carrying triumphantly up-stairs. This was the second step in the Americanizing of Hans.

Remembering these two experiences Hans took refuge behind a barrier of cold suspicion when a third school-mate, some days later, essayed conversation.

"Nein, I vill do nodings mit you Americans," declared Hans.

"But, Hans, I want to help you," said his companion. "Our Sunday School teacher last Sunday told us to be good Christian boys, to find some other lonely, friendless boy and try to

give him a good time. Won't you come to my house and play horse this afternoon?"

Then Hans relieved his mind. "Jah, jah, I know how ve play horse. You vill say, 'Hans, you be de horse, I be de drifer,' und den you club, club, club leetle Hans till he be von sausage. Und den you say, 'Nein, ve no play horse no more, ve play store,' und you gif me moneys vor mein marbles, und ven I go mein home to, mein vader he say, 'Hans, you von, pig fool!

Ihre moneys is no moneys, it is tins! Nein, nein, I do nodings mit you Americans. I like me petter die Deutscher vay."

And the third step, which ought to have been the first step, in the Americanizing of Hans never came.

Moral: *The progress of "Benevolent assimilation" has several ends, and sometimes we do not begin it at the right end. Is not the missionary end the right end?*

THE PROGRESS OF HOME MISSION STUDY

Kalamazoo, Michigan.

SINCE our study of "Heroes of the Cross in America" there has been a marked change in the attitude of many of our members toward missions. In the study they became familiar with the lives of a few missionaries and found them intensely interesting. Now, during our regular missionary meetings, the young people are ready to take part. These meetings are among our most interesting ones. The missionary committee is no longer composed of only certain people and avoided by all others. All feel that it is one of the most important of the committees and are ready to co-operate in its work.

This change in our Society we feel is due to the reading of the books in our missionary library, and most of all to the Mission Study class.

—LENA M. BARTLETT.

Worcester, Massachusetts.

Enheartening reports are reaching us relative to the home mission study classes using Mr. Grose's admirable text-book, "Aliens or Americans." The Rev. Clifton H. Mix, pastor of the Pilgrim Congregational church, Worcester, Massachusetts, writes: "We report in our church four home missions study classes with a total membership of fifty. The class work has been very satisfactory and the classes are most interested. We will probably have two or three more classes later in the winter."

East Orange, New Jersey.

Rev F. Q. Blanchard, pastor of the First Congregational church, East Orange, New Jersey, says: "The text-book, 'Aliens or Americans,' is excellent in every way, and our young people are much interested in it. I think they are enjoying the meetings very much."



From the Front Line

The Blessing of Fellowship

THERE is no hardship the missionary has to endure greater than the isolation of himself and family from the society and surroundings in which he has lived previous to taking up missionary work. Long distances separate him from other ministers and the educational and uplifting influence that the city minister may have. The home missionary seldom sees a brother minister, and when one does happen along it is a time of refreshing to his soul." So writes Rev. A. C. Woodcock of Minnesota, and adds:

In view of the help and inspiration the city pastor could give to the missionary and also of the better understanding of the work of the missionary that would result the Home Missionary Society of Minnesota last year, October, 1905, appointed a committee of three to secure a visitation of all the home missionary churches during the year. This was done. Several pastors from the cities had a part in this work. Each pastor was assigned several home missionary churches which he visited, giving each a sermon and conferring with the members and bringing to the home missionary and his family new inspiration, and the feeling that he was not altogether forgotten. The report of these visitations was given at the meeting of the Home Missionary Society during its annual meeting this month, October. We believe this visitation resulted in great good, not only to the missionary and the field visited, but it gave the visitors new insight into missionary work and its needs.

One of the pressing needs of the home missionary pastor, as revealed by these reports, was the lack of books in the missionary library. While the city pastor and others who have the means must have the latest books in order to do their work, the missionary, because of lack of money, must do without them. It was reported that many of these missionaries had none of the latest books in their libraries. And these men need them as much as any men in the Christian ministry. This fact is one that is often overlooked by those who wish to help the missionaries. They need cloth-

ing for their bodies, and food they must have, but they cannot do their best work without the best books, that they may have food for their minds.

Here is the way one city pastor helped a missionary and a missionary church. He came from Minneapolis to Bagley, 300 miles. His church paid his expenses here and return. He spent five days with us, preaching every night and giving us a great spiritual uplift. The good result of those five days spent in this missionary field by this busy city pastor cannot be estimated, and I believe he enjoyed it and got great good out of his work here. Will not others take a hint from this and do likewise?

A Victory for the Sabbath Day

With the law of God and the civil law, both of them on the side of reform, churches are often fainthearted beyond what is reasonable. It is with great pleasure that we record below the courage of one church which has consulted its faith more than its fears and obtained a great victory. Says the pastor:

The feature of the quarter has been the protest of the churches against Sunday baseball. At A. a simple request from the pastor was sufficient to stop it; at B. the same request accomplished but little. The matter was then referred to the churches, Congregational and Methodist, and the following protest was drawn up:

Whereas, the management of the baseball nine of this town have placed themselves on record as favoring the Sunday game, and:

Whereas, such playing is in direct violation of the law of the state and tends to breed contempt for all law, and:

Whereas, such playing is a blot upon the good name of our town and a menace to the children of our homes, and:

Whereas, such playing is an offense of the Christian people of the town, and, as we believe, contrary to the law of God, therefore:

We, representing the Methodist and Congregational churches of the town, and in accord with the vote of such churches do hereby enter an emphatic protest against what to us, is a desecration of the Sabbath. And we do hereby request, as our civil and moral right, the

discontinuance of Sunday ball playing in B. Signed by Committee.

The churches unanimously endorsed the protest and authorized the committee to present it to the ball management. This was done at a special meeting called for the purpose. At first little satisfaction was received. The liquor element seemed to be the controlling factor back of the whole thing. The reasonableness of the protest was appreciated by at least one member of the Board. We pushed them for a definite answer one way or the other. They evaded the issue, and the conference came to an unsatisfying close. The committee was unanimous, however, in thinking that more vigorous measures were in order, and it was decided to appeal to the civil law. They were saved from this necessity at the last moment, by receiving word from the manager that Sunday ball playing would be discontinued.

A Moral Revolution in Alaska

Even in the frozen North, where moral conditions become too bad to be endured, they sometimes reform themselves, or more accurately, they stir up the moral and religious sentiment of the community to efficient action. Says Rev. William Burnett of Valdez, Alaska:

I have had to turn to my commission several times this quarter, to make sure I was a missionary and not a United States Marshall. We have had the most stirring experience I have ever gone through in Alaska, and the end is not yet. We have come to an open rupture with the lawless elements, and I am proud of the fact that we were able to muster sixty-nine men who take a firm stand for righteousness. I have tried all along to avoid any bitter collision with the evil element, but things have come to such a shocking pass that it is impossible to avoid it any longer. We had to do something in self-defence, it was forced upon us. We sent an appeal to the President and a protest to the Attorney General in regard to the way things were being run in Alaska, which resulted in our district judge receiving orders to close all dens of vice and to prohibit all gambling. These places have

been shut up, and now their friends are on the war path in earnest, but the right is coming out victorious.

During the summer I received appeals to visit several little towns along the coast between Valdez and Dutch Harbor, and took advantage of a little steamer running to the westward to inspect conditions in seven of these places. I will not attempt to describe the awful spiritual need in these wild towns. They are all little settlements of from one to five hundred people, and in every one of them I found a few faithful souls thankful for even a brief service while the boat stopped, and all of them surely in need of more.

I am ashamed and sorry to say that some of the missionaries sent to parts of Alaska have done a vast injury to the cause of Christ, by their personal conduct and their grossly dishonest methods of trading with the natives. In consequence a number of missions have been abandoned. What can be done for these people I am in great doubt. I wish it were possible for some official of the Society to visit my field and inspect for themselves the conditions.

What the Missionary Sees

The General Missionary enjoys a point of view denied to his more limited brother missionary. Says Rev. H. P. Fisher, who has been traveling extensively in Northern Minnesota:

The lives of some of the people in this great North are pathetic in the extreme. Often I go into places which very few men live who do not swear habitually or indulge in even worse habits. The children never saw a man before who did not swear. They do not know what to make of me on that account. The prayer that I offer is often the first one that the people living in that house have ever heard. There are men and women who know what the church, with her sacred ministers meant; but years of loneliness and worldliness have nearly blotted out such memories. In some places the people are suspicious because of some experiences with imposters, or with men who may have meant well, but who did harm by some extravagant acts or unreasonable words; yet we are giving men the Gospel.



Women's Work and Methods

Judicious Advertising

YOU will surely join us on Tuesday my dear Mrs. James."

They were coming out of the morning service at which the minister had given a pressing invitation to the women to rally for the year's work of the Woman's Benevolent Society. The James's were new comers, and were regarded as an acquisition. Mr. James was in a good business and his wife had been brought up as the daughter of a country minister. Her sympathy with the benevolent work of the church might be safely counted upon. Hence Mrs. Allen felt justified in putting her invitation in the declarative rather than the interrogatory form.

"You are very kind Mrs. Allen," she smilingly replied. "My sympathies are certainly with the women in their missionary efforts, but I must think over the question of joining another society. I am in so many things. You see, I came from the Mayflower, and the Mayflower Society has a sort of hereditary claim. Then my great-grandfather was a Revolutionary soldier and I am one of the Daughters. I am also a Colonial Dame, though I doubt if I look the part; and there is the New England Society and my College Club—and so many other things; I must think it over. My husband sometimes laughingly declares that he will have to hire a mother to look after the children."

So they separated and Mrs. Allen, a slightly discouraged President, walked slowly home, reflecting upon the small chances of Christian benevolence among so many competing claims, patriotic, social and educational. Reaching home a thought occurred to her.

"Perhaps," she said to herself, "we have been over modest. What do the

women of this church know of the work of our Society outside a small circle of faithful workers? What does Mrs. James know? I believe it is time to let in the light."

Monday night, at the dinner table, Mrs. James opened a rather bulky letter, and after glancing it through passed it over to her husband. "Harry," she said, "please read this."

There was silence for some minutes broken at last by the head of the house. "Nellie," said he, "this is real business." Again, silence while the reading went on.

"Nell," said he looking up, "do you know what this means? I have been listening for years to notices from the pulpit about some Woman's Missionary Society, and the only picture it has called up has been the Sewing Society of my boyhood, one-tenth part work, six-tenths talk and the rest tea and cakes. But this is genuine business. Do you know what these women have accomplished in the past ten years? Listen! They have prepared, packed and forwarded twenty boxes of family supplies, two each year, to home missionary pastors; and evidently, they have contained no jumble of old duds and second hand clothing, for their cash value, 'conservatively estimated,' so it says, has been \$5,000. Why, Nell, think of the days and weeks of cutting and fitting! And see here, twice in this time they have come to the help of the home missionary treasury with money gifts amounting to \$750, and added to that, they subscribed \$1,750 to the General Howard Roll of Honor. It is simply marvelous, and that isn't all. Here is \$250 for a scholarship in Fisk University, and eighty-six dollars to San Mateo and \$135, to the mountain whites of Tennessee, furnishing two dormitories, named for our former and present ministers' wives. Why, Nell, do you think the people have any idea of it all?"

But there's better and better; all this time they have been raising \$2,500 for missionary grants to individual pastors. They have nearly brought one church, in Salt Lake City, to self-support; at this very moment they are actually raising the last \$200 on the pastor's—Mr. Simpkins—salary. It sounds incredible, I would almost doubt the figures if they had not come from Mrs. Allen. Just listen to the grand total, \$10,322 in cash and boxes during these ten years! If the men had raised this thousand dollars a year for home missions, in addition to their church collection, it would have been the talk of the town. I humbly take back all I ever said about women's business methods."

Mrs. James had listened to the rising tones of her husband's voice with a flushed face and some amusement. She knew how keen and often too critical were his business judgments. "Harry," said she, "do you wish me to add this Society to all the others?"

"Well, my dear, I don't know about adding. Why not try a little judicious subtracting? You know I am glad you are a Mayflower, but really that vessel is a little old isn't it? I am proud that your great ancestor fought in the Revolution, but that, too, is a rather dead issue; and as for Colonial Dames, I think I like one down to date much better. I tell you, you said yesterday that you needed \$25 to make you ready for that Revolutionary function at the Academy, next week. If you are willing to omit that function for once, here is \$25 for Mr. Simpkins' salary. Nell, I honor from the ground up, any man who will make a square fight against Mormonism for six years as he has done in Utah, and is just winning out with a self-supporting church. There's the Revolutionary soldier for me, the hero of 1906, and I feel personally indebted to him."

Mrs. James sprang up brightly from her chair, and running round to her husband's side, laid her hand upon

his shoulder. "Harry," she cried, "you are right; I've been some foolish and a good deal selfish. If the Mayflower means anything it means help for our country. I am going to be a Daughter of the Modern Revolution and work for the new redemption of America. You have had to call me by a good many names, henceforth you may call me a Home Missionary Woman."

The Woman's Home Missionary Union of the New Jersey Association, held its annual meeting in the Christian Union Congregational Church in Upper Montclair on October 25th. An interesting program had been prepared, including, besides the usual reports, a stirring address on "The Pressing Need of the Great West," by F. K. Sanders, Ph. D., Secretary of the Sunday School and Publishing Society, and one by Miss Lydia Finger, of Redfield College, South Dakota, and one by Mrs. Washington Choate, on "Our Federation."

A conference on the subject "Opportunity With Ability Makes Responsibility," brought home to the hearts of all present the grave responsibility of every American citizen, man or woman, in this great work of Home Missions.

The treasurer's report was received with special joy and gratitude. The financial aim—\$2500—for which the Union has been striving for six years, was not only reached, but the contributions lacked only a few dollars of being \$3,000.

The National Federation of Women's State Home Missionary Organizations has received, through Dr. Bradley, an invitation from the Pilgrim Church, Cleveland, Ohio, to hold its regular annual meeting with them in October, 1907, in connection with the National Council and the Annual Meetings of our missionary societies. This invitation has been accepted. Let us keep it in mind during the coming months and early prepare for an inspiring gathering!

Appointments and Receipts

APPOINTMENTS

October, 1906.

Not in commission last year.

Barnes, Orville A., North Branch, Minn.
Cross, Edward W., Esmond, Girard Lake and Goa, No. Dak.
Dickensheets, John Q. Iroquois, So. Dak.
Eckel, John O., General Missionary in Ariz.
Flint, Joseph F., Sawyer and Minot, No. Dak.
Holloway, John W., Newark, N. J.
Moorehouse, G. E., Astoria, Oregon.
Tracy, Henry C., Vernal, Utah.

Recommissioned.

Benedict, Arthur J., Tombstone, Ariz.
Benton, John A., Gallup, New Mex.
Bormose, Niels N., Philadelphia, Pa.
Camfield, Lewis E., Academy, So. Dak.
Carden, William J., Bremen, Ga.
Davies, James, Garretson, So. Dak.
Gasque, Wallace, Gilmore, Ga.
Green, George E., Ft. Pierre, So. Dak.

Hindley, George, Red Lodge, Laurel and Elder Grove, Mont.
Johnson, Elmer H., Marion and Litchfield, No. Dak.
Jones, William C., Pittsburgh, Pa.
Lathrop, Edward A., Tryon, N. C.
Lindquist, August J., Du Bois, Pa.
Martin, M. A., Webster, So. Dak.
McKay, Charles G., Atlanta and Cox's Cross Roads, Ga.
Olin, David P., Milaca, Minn.
Palm, William J., Minneapolis, Minn.
Perrin, David J., Belle Fourche, So. Dak.
Pope, George S., Oacoma, So. Dak.
Reger, O. W., Center, Nebr.
Roehrig, O., Ransom, Kan.
Starring, George H., De Smet and Lake Henry, So. Dak.
Switzer, Miss Annie E., Dayton, Wyo.
Young, Arthur G., Sawyer, No. Dak.
Young, David K., Portsmouth, Va.

RECEIPTS

October, 1906.

For account of receipts by State Auxiliary Societies
 see page 264 -

MAINE—\$121.25.

Alfred, C. E., 10; **Portland**, "Phillip Smith and others," 75.50; **A Friend**, 10; **Skowhegan**, Women's Miss. Soc., 25.75.

NEW HAMPSHIRE—\$80.76.

Campton, 1st, 5.26; **Littleton**, 69; **New Ipswich**, Children's Fair, 6.50.

VERMONT—\$67.20.

Benson, 12; **Brownington**, C. E., 2; **Dorset**, Rev. Parsons S. Pratt, 25; **North Bennington**, C. E., 10; **Weybridge**, 1st, 8.20; **Woodstock**, Mrs. H. S. Brooks, 10.

MASSACHUSETTS—\$6,589.89; of which legacies, \$4,872.15.

Andover, A Friend, 5; **Baldwinsville**, Mrs. M. J. Baker, 10; **Boston**, G. F. Bradstreet, 10; **G. A. Fuller**, 10; **Boxford**, 1st, 21.55; **Brockton**, Montello, Waldo, 2.35; **Chelsea**, Central, 105.90; **Danvers**, 1st, 77.25; **Dedham**, Miss M. C. Burgess, 10; **Dennis**, S. S., 1.14; **Dorchester**, 2d, 65.22; **Fall River**, M. E. Hawes, 1; **Haverhill**, West S. S., 1.50; **Holbrook**, J. Hathaway, 2; **Jamaica Plain**, A Friend, 17.50; **Lancaster**, W. H. Blood, 10; **Leominster**, F. A. Whitney, 30; **Mansfield**, Orthodox, 15.75; **Melrose**, 50; **Mittineague**, 25.55; **New Bedford**, Trin. S. S., 19.78; **Newburyport**, C. A. Bliss, 25; **Newton**, Estate of Andrew J. Stearns, 4,817.35; **Northampton**, Dorcas Soc. of the 1st, 50; **Edwards**, 17; **A Friend**, 12.88; **Petersham**, C. E., 20; **Plymouth**, Estate of Amasa Holmes, 2.50; **Rutland**, Woman's Union, Mrs. C. W. Dodge, .50; **Springfield**, South, 48; **Tyringham**, A Friend, 5;

Warren, 1st, 25.62; **Westhampton**, S. S., 35; **Worcester**, Estate of James White, 54.80; **Piedmont**, 23; **Union**, 23; **Miss S. Averill's S. S. class**, of which .50; from **Miss L. Larned**, 3.

Woman's H. M. Assoc. (of Mass. and R. I.), **Miss L. D. White**, Treas., for Salary Fund, \$935.75.

RHODE ISLAND—\$61.

Providence, Central, 61.

CONNECTICUT—\$1,379.64.

Bloomfield, C. E., 5; **Cromwell**, 1st, 36.68; **Darien**, 1st, 50; **Goshen**, 24.24; **Greenwich**, 2d S. S., 11.92; "In Memoriam," 5; **Hampton**, 1st, 15.74; **Hartford**, C. E., Windsor Ave., 1.50; **Harwinton**, 15.91; **Mrs. E. Barber**, 5; **Kent**, 1st, 6.68; **Manchester**, Mrs. J. Bidwell, 2; **Meriden**, W. H. Catlin, 25; **Middlebury**, 24.60; **Milford**, Plymouth S. S., 14.18; **New Haven**, Ladies' Benev. Soc., Dwight Place, 5; **A Friend**, 1,000; **Norfolk**, A Friend, 2; **Northfield**, Mrs. H. Morse, 5; **Norwich**, P. Huntington, 5; **Mrs. E. Storer**, 1; **Salisbury**, W. B. H. M., 12.75; **Somersville**, 16.25; **Southington**, Aux., Add'l, 1; **Taftville**, 20.25; **Thompson**, 20.69; **Watertown**, 32; **Windsor**, 1st, 5.25.

Woman's H. M. Union of Conn., Mrs. C. S. Thayer, Treas., **Terryville**, Ladies' Ben. Soc., 10.

NEW YORK—\$1,581.47; of which legacies, \$952.60.

Albany, E. T. Strong, 20; **Brooklyn**, Tompkins Ave., 444.50; **Flushing**, 1st, 46.04; **Morristown**, 8.33; **New York City**, "C. O. E." 100; **Portville**, Estate of Mrs.

Amelia M. Nichols, 460.42; Wawarsing, Estate of Clarinda Strong, 492.18; West Bangor, Mrs. O. Adams, 10.

NEW JERSEY—\$602.92.

Received by Rev. C. A. Jones, Morristown, Swedes, 2.65; East Orange, 1st, 59.41; 1st, Charles L. Beckwith, 25; "K," 1.25; Vineland, Ch., 5.17; S. S., 1.39.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., 298.15; Plainfield, of which \$1 for debt, 74.55; Westfield, for debt, 11.60. Total, \$384.30.

PENNSYLVANIA—\$4,814.80; of which legacy, \$4,750.

Received by Rev. C. A. Jones, Du Bois, Swedish, \$5.50; Minersville, 4; Allegheny, Slavic, 13; Minersville, 1st, .66; Philadelphia, Estate of W. H. Wanamaker, 4,750; Ridgway, 1st, Kingdom Extension Soc., 40.39; Shenandoah, 1st, 1.25.

DISTRICT OF COLUMBIA—\$69.
Washington, 1st, 34; C. E., 35.

GEORGIA—\$33.27.

Baxley, Friendship S. S., Children's offering, 2.50; Mt. Olivet, .82; Danielsville, Zoar and Middleton, New Hope, 1; Lifsey and Gaillards, 5; North Highland, .25; Pearson, Union Hill, 10.40; Sarepta, Holly Creek and Suches, Pleasant Union, 1; Seville, Williford and Kramer, Asbury Chapel, .50; Waycross, White Hall, 8; Wilsonville, Rocky Hill, 3.80.

ALABAMA—\$20.25.

Received by Rev. A. T. Clarke, Heflin, Fairview, 1.25; Bascon, 4.15; Blackwood, 3.50; Central, Balm of Gilead, 1; Equality, 3.13; Mt. Olive, 3; Newton's Chapel, .87; Omega and Troy, 2.35; Tallassee, 1st, 1.

LOUISIANA—\$30.07.

Iowa, 2; Kinder, 1st, 8.07; Roseland, 15; Vinton, 5.

FLORIDA—\$5.25.

Avon Park, 5.25.

TEXAS—\$15.55.

Forth Worth, Annual meeting of the Assoc., 12.05; Pruitt, 3.50.

OKLAHOMA—\$1.60.

Coldwater and Pleasant View, \$1.60.

OHIO—\$107.

Ohio H. M. Soc., by Rev. C. H. Small, Sec., 25; Ashtabula, Finnish, 32; Oberlin, 1st, "C," 10; P. L. A., 15; Toledo, C. E. Tracy, 25.

INDIANA—\$2.

Indianapolis, Rev. A. G. Detch, 2.

ILLINOIS—\$649.30; of which legacy, \$500.

Chicago, Mrs. T. B. Wells, 2; Geneva, 1st, 2.65; La Grange, 1st, 40.15; Moline, 1st, 96.50; Morrison, Estate of William Wallace, 500; Payson, Rev. D. B. Eells, 5.

Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas. La Grange, Miss. Band, 2; So. Chicago, 1st Jr. and Int. C. E., 1.

MISSOURI—\$268.54.

Carthage, A Friend, 100; St. Louis, 1st, 30.54; Pilgrim, 118; A Thank Offering, 20.

MICHIGAN—\$840; of which legacy, \$499.50.

Michigan Home Miss. Soc., by Rev. J. P. Sanderson, Treas., 340.50; Allendale, Estate of A. M. Cooley, 499.50.

WISCONSIN—\$256.15.

Beloit, Mrs. L. M. Hill, 250; Maple Valley and Puleifer, Scand. Free, 3.15; Ogdensburg, Bethany Scand. Evang. Free, 1; Wood Lake and Doctors Lake, Swedes, 2.

IOWA—\$74.43.

Iowa Home Miss. Soc., by Miss A. D. Merrill, Treas., 74.43.

MINNESOTA—\$344.91.

Received by Rev. G. R. Merrill, D.D., Barnesville, 4.16; Clearwater, 5; Madison, 25; Minneapolis, Fremont Ave., add'l., 66; Pilgrim, add'l., 20; Plymouth, add'l., 83.27; E. P. Stacy, 25; Morris, 8; Ortonville, 16; Paynesville, 22; St. Charles, in part, 10.30; Biwabik, 7; Brainerd, 15; Fertile, 15; McIntosh, Erskine and Mentor, 2; New York Mills, 2; Nymore, 1st, 2.18; St. Cloud, Ladies' Aid Soc., 3; St. Paul, University Ave., 5; Waterville and Morristown, 4.

NEBRASKA—\$58.

Bertrand, Woman's Miss. Soc., 19; Germantown, German, 24; Olive Branch, German, 15.

NORTH DAKOTA—\$44.82.

Received by Rev. G. J. Powell, Buxton, 2.50; Caledonia, 2.25; Cummings, 3; Fargo, 1st, Ladies, 8.13; Fessenden, Ladies, 2.50; Jamestown, Ladies, 5; Junior C. E., 1.40; Woman's Meeting, 4.28; Buchanan, 4.50; Fessenden, German, 4.26; Granville, 2; Kensal, 5.

SOUTH DAKOTA—\$161.42.

Aberdeen, 2.50; Beresford, Mrs. H. S. Bridgman, .50; Cresbard, 7.50; Flora, 3.30; Oacoma, 8.55; Eureka, German Parish, 25; Ipswich, 5; Meckling, 2; Rapid City, 1st, 20.20; S. S., 5.

Received by Rev. W. H. Thrall; Bon Homme, 5; Houghton, 1.87; Tyndall, 10; Vermillion, 22; Watertown, 33; Webster, 10. Total, \$81.87.

COLORADO—\$352.05.

Received by Rev. H. Sanderson, Crested Butte, 15.45; State Assoc., 6.50. Total, \$21.95.

Colorado Springs, P. C. Hildreth, 15; Denver, 4th Ave. S. S., 14; Flagler, 1; Kremmling, 1st, 5; Sulphur Springs, 1st, 6.35; Whitewater, Union, 2.50.

Woman's H. M. Union, Miss I. M. Strong, Treas., 20; Colorado Springs, 1st, 33.85; Crested Butte, 35; Cripple Creek, 10; Denver, 1st, 25; 3d, 6.40; Pilgrim, 5.35; So. Broadway, 12.60; Plymouth, 30; Fountain, 5; Greeley, 12.45; Grand Junction, 26.40; Longmont, C. E., 15; Manitou, 8; Montrose, 12.20; North Denver, 4; Trinidad, 5; Whitewater, 20. Total, \$286.25.

WYOMING—\$138.29.

Woman's Missionary Union, Miss E. McCrum, Treas. Cheyenne, 1st, 64.62; Girls' Miss. Soc., 12.67; Jr. Miss. Band, 6; Douglas, 1st, 15; Lusk, 1st, 15; Sheridan, 1st, 5; Wheatland, 1st, 20. Total, \$138.29.

MONTANA—\$18.

Received by Rev. W. S. Bell, Columbus, Ladies' Miss. Soc., 8; Helena, Ladies' Miss. Soc., 10; by Mrs. W. S. Bell, Treas., Woman's Miss. Union,

IDAHO—\$34.80.

Challis, 4.80.
Woman's Missionary Union, Mrs. G. W. Derr, Treas. Pocatello, 30.

CALIFORNIA—\$65.25.

Pasadena, 1st, 15.25; Mrs. J. Keese, 50.

OREGON—\$20.50.

East Salem, Central and Willard, 1st, 2.50; Portland, Ebenezer, 18.

WASHINGTON—\$968.15.

Wash. Home Miss. Soc., by Rev. H. B. Hendley, Treas., \$576.95.

Arlington, 1st, United, 4; Black Diamond, Pilgrim, 5; Kirkland, 1st, 6; Marysville, 1st, 3.70; Wallula, 1; Washongal, Bethel, 16.50.

Woman's H. M. Union, by Rev. H. B. Hendley, to constitute Mrs. W. C. Wheeler,

Mrs. W. C. Davie and Mrs. S. Rogers
Hon. Life Members, \$330.

Woman's H. M. Union, Wash., Mrs. C. F. Clapp, Treas. Gaston, 15; Hillside, 5; Patton Valley, 5. Total, 25.

October Receipts.

Contributions	\$ 8,303.28
Legacies	11,574.25
	\$19,877.53
Interest	305.41
Home Missionary	42.07
Literature	224.05
Total	\$20,449.06

AUXILIARY STATE RECEIPTS**MASSACHUSETTS HOME MISSIONARY SOCIETY.****Receipts in October, 1906.**

Rev. Joshua Colt, Treasurer, Boston, Mass.
 Andover, Ballardvale, 58.55; Seminary, 305; Amesbury, Union, 8; Ashfield, 15.06; Ayer, S. S., 75; Barnstable, Hyannis, 20.25; Beverly, Dane St., 225; Boston, Boylston, 5; Italian, 10.27; Park St., 72; Roxbury, Eliot, 71.83; Dorchester, 2d, 5; Village, 15.75; Income of Brackett Fund, 80; Brookline, Harvard, 60.14; Cambridge, Pilgrim, 8.62; Falmouth, 1st, 37; Waquoit, 2.36; Finns of Cape, 16.65; Fitchburg, Finn, 4; Rollstone, 18.70; Framingham, So. Grace, 57.07; Gardner, 1st, 150; Gill, 8; Gloucester, Bethany, 100; Greenfield, 2d, 33.46; Greenwich, 12.35; Groton, Union, 28.14; E. P. Shumway, 80; General Fund, 21; Gurney Fund, Income of, 37.50; Haile Fund, Income of, 50; Hale Fund, Income of, 30; Hanson, 5.50; Holbrook, Winthrop, 81.97; Holyoke, 2d, 243.62; Hyde Park, Clarendon Hills, 9.25; Longmendon, 1st, Benev. Asso., 93.78; Lynn, Cen. S. S., 6.45; Maynard, 19.35; Medford, Union, 43.06; Millbury, 1st, 9.96; Mills, Ch. of Christ, 16.46; Monterey, 2; Newbury, 1st, 23.40; New Marlboro, 6; Newton, Eliot, 95; 1st, 51.37; Northfield, Trin., 96.82; Pepperell, 45.41; Prescott, 12.25; Raynham, 1st, 8.33; Reading, 138.50; Reed Fund, Income of, 86; Rollins Fund, Income of, 40; Salem, South, 10; Sisters Fund, Income of, 80; Southville, 5; Southbridge, 3.26; Southwick, 5.64; South Hadley, 15.54; South Sudbury, Memorial, 7.02; Springfield, Hope, 50; Olivet, 17.50; O. L. Lawrence, 2; Townsend, 19.81; Wakefield, 31.08; Wall Fund, Income of, 48; Walpole, Estate of Clarissa Guild, 3,408.62; Warren, 1st, 100; Wenham, 2; Westboro, 77; Weymouth, North Pilgrim, 13.45; Whitcomb Fund, Income of, 53; Whittin Fund, Income of, 300; Whittman, 11.76; Winchester, Estate of Lucy B. Johnson, 300; D. N. Skillings Fund, 132.50; Woburn, Lad. Char. Reading Soc., 30; Scand., 10.32; Worcester, Friend, in memory of M. P. C., 50; Finn, 1.68; Piedmont, 3; Plymouth, 33.53; Tattuck, C. E., 1; Designated for work in Wyoming, Ludlow, "Precious Pearls," 3; Designated for Rev. Mr. Long, Arizona, Wellesley Hills, 1st, 3.50; Designated for work in Alaska, Whittinsville, C. E., 33.50; Designated for C. H. M. S., Bedford, Miss E. Davis, 1; Springfield, Hope, 75.

WOMAN'S HOME MISSIONARY ASSOCIATION.**Lizzie D. White, Treasurer.**

Salaries, Amer. International College, 140; Greek Worker, 200; Italian Worker, 135; Polish Worker, 70.

Summary.

Regular	\$7,604.64
Designated for Work in Wyoming ..	3.00
Designated for Work in Alaska ..	33.50

Designated for Rev. Mr. Long in

Arizona	3.50
Designated for C. H. M. S.	76.00
W. H. M. A.	545.00
Home Missionary	1.00

Total\$8,266.64

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.**Receipts in October, 1906.**

A. B. Cross, Treasurer, Concord.
 Ackworth, 21.53; Chester, 4.34; Concord, 1st, 25; Franconia, 5; Greenland, A Friend, 100; Lancaster, Coos and Essex Conference, 4.14; Littleton, 13; Lyndeboro, Rev. Austin Dodge, 1; Ossipee, 25; Plymouth, 13.06; Sullivan, S. S., 5.39; Washington, 7.

THE MICHIGAN HOME MISSIONARY SOCIETY.**Receipts in June, July and August.**

Rev. John P. Sanderson, Treas., Lansing.
 Ann Arbor, 80.58; Bradley, 1.59; Cannon, 7.20; Chase, 2.50; Conklin, 2.07; Custer, 3.25; Detroit, Woodward Ave., 53.75; S. S., 4.65; Dundee, 10; East Paris, 7; Echo, 1.50; Flat Rock, 7; Frankfort, C. E., 2; Garden, 5; Grand Rapids, 1st S. S., 19; Hartland, 7; Hersey, 4.50; Highland Sta., 3.50; Johnstown and Barry, 10; Merrill, 5; Mio, .60; Old Mission, 12.03; Olivet, 50; Ovid, C. E., 2; Ransom, 4.65; Redridge, 2; Romeo, 60.33; St. Clair, 12.80; South Haven, S. S., 3.90; Suttons Bay, 3; Wayland, 6.31; West Adrian, 20.27; Ypsilanti, 20; C. E., 5; W. H. M. U. of Mich., 377.54; Sale of Nashville property, 1,500; Congregational Michigan, 15; Library Fund, 54. Total, \$2,386.52.

Receipts for September, 1906.

Bangor, 1st, 3; Bass River, 10; Breckenridge, 2.50; Flat Rock, 3.50; New Haven, 4; Standish, 2.25; Interest, 37.50; W. H. M. U. of Mich., 70.02; Congregational Michigan, 1.40; Library Fund, 25. Total, \$159.17.

OHIO HOME MISSIONARY SOCIETY.**Receipts in October, 1906.**

Rev. C. H. Small, Treasurer, Cleveland.
 Andover, 6.55; Akron, 1st, 175; S. S., 10; Barberton, 20; Centennial, 3.25; Coolville, 4.26; Columbus, North, 18.10; Cleveland, East Madison, 4.60; Cincinnati, North Fairmount, S. S., 12; C. E., 5; Jr. C. E., 1; Hamilton, 1; Huntington, W. Va., 17.52; Ireland, 2.58; Jefferson, 22.50; Kent, 15.75; Lorain, 1st, 1; Medina, 224.88; S. S., 20; A. I. Root, 25; Oberlin, 2d, 30.96; Penfield, 5; Shandon, 17.01; Toledo, Washington St., 6.14; Williamsfield, 7.10; West Park, 6; West Andover, 5.54. Total, \$667.74.

Received from the Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown, Treasurer, Toledo:

Alexis W., 3; Andover W. M. S., 3; Ash-

land W. M. S., 2.85; Ashtabula, 1st W. M. S., 5; Austintown, 10; Aurora, C. E., 5; Bellevue W. M. S., 6; Belpre W. M. S., 12; Berlin Heights W. M. S., 1.40; C. E., 2; Burton W. M. S., 9.75; Personal, 6.25; Chardon W. M. S., 5.30; Cincinnati, Plymouth W. M. S., 3; Walnut Hills, C. E., 3.50; Clarksfield W. M. S., 1.40; Cleveland, Archwood W. M. S., 8.40; C. E., 2; Bethlehem W. M. S., 5.60; E. Madison W. M. S., 7; Euclid, Y. L., 3.90; Franklin W. M. S., 2.40; 1st W. A., 14; Lakeview W. M. S., 1.75; Pilgrim W. M. S., 11.20; Trinity, 7; Columbus, Mayflower W. M. S., 5; North W. M. S., 4; Plymouth W. M. S., 18.20; Conneaut W. M. S., 6.45; S. S., 5; C. E., 1.50; Elyria, 1st W. A., 7; Greenwich W. M. S., 1; Kirtland, W. M. S., 2.55; Lima, 1st, 4.76; Lodi W. M. S., 5.64; Lorain, W. M. S., 16.50; S. S., 2; Mansfield, 1st, W. M. S., 7; Mayflower, C. E., 1.10; Marietta, 1st, C. E., 1.35; Harmar, W. M. S., 7; Oak Grove W. M. S., 4; Marysville, C. E., 2; W. M. S., 8.40; Mt. Vernon W. M. S., 7.32; Newark, Plymouth W. M. S., 2.40; New London W. M. S., 7; Norwalk W. M. S., 1; Oberlin, 2d, C. E., 2; L. S., 27; Painesville, 1st, W. M. S., 18.80; Jr. C. E., 3; Plain W. M. S., 2.80; Ravenna W. M. S., 3.40; Richfield W. M. S., 6.40; Ruggles W. M. S., 4.20; Sandusky W. M. S., 5; Springfield, 1st, W. M. S., 7.75; Tallmadge, W. M. S.,

45; Toledo, Central, W. M. S., 2.20; 1st, W. M. S., 50; Plymouth, S. S., 1.70; Twinsburg W. M. S., 8.40; Wakeman, W. M. S., 3.80; Wellington W. M. S., 6.30; West Andover, W. M. S., 2.10; West Williamsfield W. M. S., 5; Youngstown, Elm St. W. M. S., 7.20. Total, \$482.88; Grand Total, \$1,150.62.

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in October, 1906.

Brooklyn, N. Y., Mrs. O. E. Leffingwell, box, 53.40; A Friend, package, 25; Claremont, N. H., L. A., bbl., 56; Fairport, N. Y., W. H. M. U., box, bbl. and cash, 108.62; Ithaca, N. Y., 1st, box, 125; Lockport, N. Y., 1st, Woman's Guild, box, 82.79; Lyme, N. H., box, 119.23; Maplewood, Mo., L. M. S., bbl., 120; New Haven, Conn., Pilgrim Ch., H. M. Aux., 95.07; Newtown, Conn., bbl., 15; Norwich, Conn., Park Ch., W. H. M. A., two boxes, 180; St. Joseph, Mo., L. S., box, 129.50; Sherburne, N. Y., 1st, W. H. M. S., box and cash, 85.99; Stonington, Conn., 2d, box and bbl., 164.10; Suffield, Conn., 1st, bbl., 104.55; West Cornwall, Conn., No. Ch., L. B. S., bbl., 101; Williamstown, Mass., 1st, W. M. S., two boxes, 80; Yonkers-on-Hudson, N. Y., Mrs. Don. O. Shelton, two boxes. Total, \$1,645.25.

THE HOME MISSIONARY LIBRARY

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The following text-books named in the order in which they have appeared can be obtained from the rooms of the Congregational Home Missionary Society, 287 Fourth Avenue, New York:

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WOMAN'S STATE ORGANIZATIONS

NATIONAL FEDERATION OF WOMAN'S STATE ORGANIZATIONS, President, Mrs. B. W. Firman 1012 Iowa St., Oak Park, Ill.; Secretary, Miss Annie A. McFarland, 196 N. Main St., Concord, N. H.; Treasurer, Mrs. A. H. Flint, 604 Willis Ave., Syracuse, N. Y.

1, **NEW HAMPSHIRE**, Female Cent. Institution, organized August, 1804; and Home Missionary Union, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, **MINNESOTA**, Woman's Home Missionary Union, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 815 E. 18th St., Minneapolis.

3, **ALABAMA**, Woman's Missionary Union, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Mobile; Treasurer, Nellie L. Clark, Marion.

4, **MASSACHUSETTS AND RHODE ISLAND** (having certain auxiliaries elsewhere). Woman's Home Missionary Association, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss Mary C. E. Jackson, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE**, Woman's Missionary Auxiliary, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN**, Woman's Home Missionary Union, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. L. P. Rowland, 369 Fountain St., Grand Rapids; Treasurer, Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.

7, **KANSAS**, Woman's Home Missionary Union, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. J. P. Wahle, 1258 Clay St., Topeka.

8, **OHIO**, Woman's Home Missionary Union, organized May, 1882. President, Mrs. C. H. Small, 196 Commonwealth Ave., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, **NEW YORK**, Woman's Home Missionary Union, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Chas. H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN**, Woman's Home Missionary Union, organized Oct., 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Edward F. Hanson, Beloit.

11, **NORTH DAKOTA**, Woman's Home Missionary Union, organized November, 1883. President, Mrs. L. B. Flanders, Fargo; Secretary and Treasurer, Mrs. J. M. Fisher, Fargo.

12, **OREGON**, Woman's Home Missionary Union, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, **WASHINGTON**, including Northern Idaho, Woman's Home Missionary Union, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 302 N. J. St., Tacoma; Secretary, Mrs. Edward L. Smith, 725 14th Ave.; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, **SOUTH DAKOTA**, Woman's Home Missionary Union, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT**, Woman's Congregational Home Missionary Union of Connecticut, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.

16, **MISSOURI**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. M. T. Runnels, 1229 Garfield Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Rider, 2524 Forest Ave., Kansas City.

17, **ILLINOIS**, Woman's Home Missionary Union, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Cor. Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs.

A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

18, **IOWA**, Woman's Home Missionary Union, organized June, 1886. President, Mrs. D. P. Breed, Grinnell; Secretary and Treasurer, Mrs. H. K. Edson, Grinnell.

19, **NORTHERN CALIFORNIA**, Woman's Home Missionary Union, organized June, 1887. President, Mrs. F. B. Perkins, 1689 Broadway, Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. M. J. Haven, 1329 Harrison St., Oakland.

20, **NEBRASKA**, Woman's Home Missionary Union, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 O St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, Woman's Home Missionary Union, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, **INDIANA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, Woman's Home Missionary Union, organized May, 1888. President, Mrs. Kate G. Robertson, Mentone; Secretary, Mrs. H. K. W. Bent, 130 W. Ave., Los Angeles; Treasurer, Mrs. E. C. Norton, Claremont.

24, **VERMONT**, Woman's Home Missionary Union, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. Evan Thomas, Essex Junction; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO**, Woman's Home Missionary Union, organized October, 1888. President, Mrs. J. C. Gorsuch, 753 S. Pearl St., Denver; Secretary, Mrs. F. D. Baker, 3221 Franklin St., Denver; Treasurer, Miss I. M. Strong, P. O. Box 177, Denver.

26, **WYOMING**, Woman's Missionary Union, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Mrs. J. W. Morrall, Sheridan.

27, **GEORGIA**, Woman's Missionary Union, organized Nov., 1888; new organization Oct., 1898. President, Mrs. L. B. Norris, Marietta; Sec'y, Miss Jennie Curtiss McIntosh; Treasurer, Mrs. M. J. Keand, Athens.

29, **LOUISIANA**, Woman's Missionary Union, organized April, 1889. President, Miss Mary L. Rogers, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 128 N. Galvez St.; Treasurer, Miss Leila Babcock, 2436 Canal St., New Orleans.

30, **ARKANSAS, KENTUCKY AND TENNESSEE**, Woman's Missionary Union of the Tennessee Association, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. R. J. McCann, Knoxville, Tenn.; Treasurer, Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

31, **NORTH CAROLINA**, Woman's Missionary Union, organized October, 1889. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, **TEXAS**, Woman's Home Missionary Union, organized March, 1890. Secretary, Mrs. Donald Hincley, Sanger Ave., Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, **MONTANA**, Woman's Home Missionary Union, organized May, 1890. President, Rev. Alice Barnes Hoag, Orr; Secretary, Mrs. J. W. Heyward, Billings; Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34, **PENNSYLVANIA**, Woman's Missionary Union, organized June, 1890. President, Mrs. E. E. Dexter, 742 N. 19th St., Philadelphia; Secretary, Mrs. Osgood, Germantown; Treasurer, Mrs. David Howells, Kane.

35, **OKLAHOMA**, Woman's Missionary Union, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, **NEW JERSEY**, including District of Columbia, Maryland and Virginia. Woman's Home Missionary Union of the New Jersey Association, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, **UTAH**, Woman's Missionary Union, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah.

41, **IDAHO**, Woman's Home Missionary Union, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.

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LEGACIES—The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS—The payment of Fifty Dollars at one time constitutes an Honorary Life Member.